

The Indiana Jewish POST & OPINION

Volume 62, Number 11

November 29, 1995 ♦ 6 Kislev 5756

51



WITH A HEAVY HEART — This photo caught President Ezer Weizman in the act of formally charging Prime Minister Shimon Peres with forming the next government. Peres' answer was that he was accepting the task "with a heavy heart."



KOPPEL'S ADVICE — Ted Koppel wasn't about to give Israel advice but his words on his broadcast of Nightline from Jerusalem seemed to bear that connotation. "The question is," he said, "whether these issues can be discussed in a civil manner," referring to what everyone knows. He concluded, "I hope and pray that you can and will."

Judaism takes over at the G.A. Boston

BOSTON — The big news in the long run from the General Assembly of the Council of Jewish Federations here is the concentration for the first time on Jewish spirituality. A product of the interest in Continuity, an entire program of this G.A. had the delegates excited about Judaism instead of as in past years on raising funds for Israel and local needs.

This G.A. for the first time was set up on a revolutionary program basis and one of the tracks was on Jewish identity and continuity and although enrollment for it was limited to 850, at least 1000 crowded into the overflowing ballroom to sing, dance and to pray together.

Two sessions were devoted to Jewish healing and a lecture on the Torah portion of the week by Avivah Gottlieb Zornberg was packed.

Delegates from the host federation of Boston wore buttons espousing "Torah and Tzedek, Justice."

Many of the sessions included in what was their subject time devoted to studying parts of Torah.

The sessions on Jewish Hope, Jewish Joy, Jewish Culture were crowded.

Rabbi Simcha Weintraub expressed shock that two sessions devoted to Jewish spiritual healing were on the program and that there were not enough seats to accommodate the attendance. "Jewish continuity is coming of age," he said. As rabbinic coordinator at the National Center for Jewish Healing, he had this to add: "Jewish continuity is coming of age. This buzzword has reached a content level that is at once deeply personal and deeply communal."

At a session titled "From Vision to Action," Barry Shrage, president of the Boston Jewish Federation, said "it's very hard to talk about prayer in synagogues when there isn't Jewish literacy."

And Deborah Lipstadt of Emory University agreed. "You have to have the tools in order to be spiritual."

Spielberg's Foundation starts handing out \$\$

NEW YORK — The Righteous Persons Foundation expected to finally have funding of from \$30-50 M. depending on how Steven Spielberg's "Schindler's List" earnings eventually total, has already begun to make allocations as 41 grants totaling \$13 M. have been announced. They range from Synagogue 2000, a project that aims to transform the Jewish place of worship for the next century, to groups such as the Boy Scouts of America for scholarships for Jewish Scouts to attend regional Jewish retreats. Six grants have been made to Holocaust-related causes ranging from \$440 to a library to replace stolen books on the Holocaust and Jewish life to \$6 M. to the Shoah archive project.

The expectation is that grants totalling from \$3 M. to \$5 M. will be made per year until the entire funding has been consumed.

Margery Tabankin, the fund's executive director, has been flooded with some 1,563 proposals. She has headed the Hollywood Woman's Political Committee and manages Barbra Streisand's philanthropy. She is associated with Rachel Levin, the daughter of a rabbi who was involved with a rabbinical school. They spent their first six months traveling the country meeting with leaders and experts in Jewish philanthropy.

Ms. Tabankin was quoted in The Chronicle of Philanthropy as stating, "We got to pick their brains on what they would do if

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Austrians can do remembrance work instead of military duty

By ERNEST G. HEPPNER

Some 15 years ago, on a vacation, I had the opportunity to visit Austria and tour the area around Salzburg. While no doubt it is one of the most beautiful areas in the world, I did not enjoy encountering anti-Semitic Austrians. I was determined never to return.

But I did return in May 1995. What changed my mind was an unusual group of young Austrians working for *Project Gedenkdienst* (remembrance service), who asked me to speak at an international conference on "Flight to Shanghai," dealing with the emigration of Austrian/German Jews to China. One of the members, Matthias Kröhn, had been doing research at the Leo Baeck Institute in New York, where he encountered documents pertaining to the fascinating Shanghai Ghetto story, about which I had written in my book, *Shanghai*



Ernest Heppner

Refuge. The conference had been Kröhn's proposal.

As president of the Council on the Jewish Experience in Shanghai, (CJES), the international Shanghai ghetto survivors organization, I felt it my responsibility to go.

Project Gedenkdienst is an Austrian alternative to military service, whose participants serve at major

Holocaust institutions. The government-funded program is the brainchild of Dr. Andreas Maislinger, a lecturer in political science at the University of Innsbruck, who worked for 15 years, beginning in 1977, to make his idea a reality. His lobbying at first was fruitless. The president and parliament not only rejected the notion, but they insisted on trying to maintain Austria's dubious claim to being the "first victim" of Nazi aggression.

Ironically, it was under the presidency of Kurt Waldheim that this attitude changed. The strong opposition, first to Waldheim's candidacy in 1986, and later to his presidency, marked the beginning of a public confrontation with the past, a re-evaluation of National Socialism (Nazism) in Austria and the country's role in the war and the Holocaust. In 1991, Maislinger's legisla-

tion was enacted and he began to organize *Project Gedenkdienst* as an independent, though largely government funded, foundation. It has become a unique international network that assists Holocaust museums and archives. In addition, the

Austrian government is attempting to reach out to world Jewry as part of a conscious effort to follow a new direction in the post-Waldheim period.

Although I was intrigued and impressed by the efforts

Continued on next page

Auction '95 to benefit Center expansion project

Hundreds of attractive goods and services will be on the block Saturday, Dec. 2, at the Irsay Party Pavilion at 1303 W. 116th St. for the fifth annual auction benefiting the Center.

A silent auction begins at 6:30 p.m., followed by a live auction at 8:30 p.m.

The "Building Blocks" theme reflects the multi-million dollar expansion and renovation the Center is undergoing.

Emmis Broadcasting heads a group of 30 corporate sponsors backing the auction. Nancy and Robert Irsay will welcome more than 300 guests to the event. Co-chairs for the major fund raiser are Gary Sachs and Jeff Abrams, with Linda Cantor and Cathi Weiner heading up "Getting the Goods." All the major volunteers are Jewish Community Center board members. Ann Craig and John Cinnamon of radio station WENS will head the evening's enter-

tainment.

Corporate sponsorships were gathered by John Abrams, Larry Cohen and Chuck Richmond.

Others who made the auction possible include Leslie Katz, Leon Mordoh, Joe Ofengender, Robin Sachs, Caryl Shideler, Myrna Weinberger and Amy Weisz. The invitations, design and printing were donated by Ruemmele Design and Shepard Poorman Graphics.

Auctioneers will be Jack Fife and Shelley Shane. An elegant kosher dinner will be prepared by Thomas Caterers of Distinction.

Reservations are \$40 each or a table of 10 for \$400 and can be made at the Center or by phoning 251-9467, using Visa or MasterCard.

Items up for bid will include a pink turlaine ring from G. Thrapp, gourmet dinners from Z'Bistro and Benvenuti, sports packages and a Chesapeake Bay Cruise.

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Heppner

Continued from prev. page

of these young people, I found it difficult to ignore the coupled wrongs of Austria's long history of theologically based anti-Semitism and especially the Austrian government's shameful delay in admitting its participation in the policies of the National Socialist German Workers Party (better known as the Nazis).

While preparing for the conference, I received an invitation from the Austrian government to come to Vienna and to meet with leading members of the Jewish community and government officials. Although I could spare only a few days, I gladly accepted this interesting invitation.

On May 26-28, 1995, historians and survivors from China, England, France, Israel and the United States

met in Salzburg for the international conference to present the various aspects of the temporary haven that Shanghai provided for Austrian and German Jews during the 1930s and '40s. The audience, consisting mainly of teachers and students from nearby universities, participated in lively discussions while a film crew documented the events on videotape.

Conference participants agreed that it was an important event and a stepping stone to further research on this unique period in recent Jewish history. I cannot praise enough the convenors who made it so successful; dedicated young Austrians who, in lieu of military service study at Yad Vashem in Israel, the Leo Baeck Institute in New York, the Holocaust Memorial Museum in

Washington, the Ann Frank House in Amsterdam and the memorials in Auschwitz Birkenau and other places. Their work toward reconciliation with Holocaust survivors and their descendants demonstrates that Austrians are beginning to face up to the fact that many of them were collaborators, not victims during the Holocaust. Gedenkdiensters are part of Austria's effort toward a better understanding of recent history.

Thanks to some briefing given me before the conference by Gary Geipel, a research fellow with the Indianapolis-based Hudson Institute, I knew a little about Austria's unique problems. One of the items he gave me was a Nov. 16, 1994 article from the Austrian newspaper "Der Standard," by Eric Frey, who pointed out the election losses sustained by the liberal Social Democratic Party and the People's Party and the gains made by Jörg Haider's right-wing Freedom Party.

From Salzburg, I went to Vienna, where I met Frey and discussed with him Austria's economic and political situation.

The Austrian government gave me splendid cooperation through a ministerial counselor, Dr. Angelika Kadlec, who assisted me with my agenda and made my appointments. Among others, I met Dr. Georg Haber, director

of Vienna's Jewish Museum, which opened in November 1993 at the initiative of the city government. Haber made me aware of an impressive exhibit of the museum, "The Power of Images — Anti-Semitic Prejudices and Myths," taking place at the Vienna City Hall.

An official of the Israeli Embassy at Vienna pointed out to me that Israel and Austria enjoy mutually beneficial economic cooperation and that hundreds of Austrian children regularly visit Israel.

I was surprised to find on my appointment list an organization dedicated to the anti-Nazi resistance movement. After meeting

with Dr. Wolfgang Neugebauer, director of the Austrian Resistance Archives, his assistant showed me through the impressive library and huge documentary collection.

These organizations and efforts seem to embody a new spirit in Austria, a new willingness among younger Austrians to confront with honesty their country's past. One of the volunteers from *Project Gedenkdienst* cited to me the example of his parents. Originally, they were upset that their son, instead of joining the military, began his work at the Holocaust Memorial Museum in Washington.

Continued on page 7

Hart Hasten to vie in Maccabi masters tennis

PHILADELPHIA — Hart Hasten of Indianapolis will be one of the 275 competitors in the Eighth Pan American Maccabi Games in Buenos Aires, Argentina, Dec. 24 to Jan. 4. Games chairman Ron Camer announced.

A member of the Indianapolis Racquet Club, Hasten will represent the U.S. team in masters tennis in the week-long competition.

Tennis will be one of 26 sports in which U.S. athletes will vie in four divisions — juniors, masters, open and grand masters.

The Pan American Maccabi Games take place every four years in South America and will include cultural as well as athletic events, as a way of promoting camaraderie and goodwill for Jews throughout the world.

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CELEBRATION YEAR:



The 1995 Hebrew Academy Hanukkah Dinner will be on Dec. 10. The program following the dinner will feature the celebrated Prince brothers, Ben and Josh. The talented duo will present a musical salute to the Hebrew Academy of Indianapolis.

The complimentary gift for those who attend will be a copy of Elie Wiesel's new memoir: "All Rivers Run to the Sea."

HAI celebrates this year one quarter of a century since the establishment of the school. For the gala Anniversary dinner, June 1996, the visiting celebrity giving the address will be Elie Wiesel.

NEW LIFE: Ruth and Uri Joffe, who recently relocated to Scottsdale, AZ., from Indianapolis, have just become grandparents again. Their son, Gary Joffe, and his wife, Nancy, became the parents of a son, Jonah Aaron, on Nov. 9, in Los Angeles. The other set of grandparents are Arlene and Harold Sanders, Los Angeles. Congratulations!

NEWS FROM EASTERN EUROPE: After 40 years of communist rule, a Yiddish program has been established in one of the most prestigious universities of Budapest, Hungary, the Eotvos Lorand University. The letter of announcement states: "Similarly

to other Independent Programmes, the Programme director is entitled to issue a Certificate to those successfully completing the whole course of study. The main units of the programme, ideally distributed over four semesters, are Introduction to Yiddish Philology; Hebrew Language; Yiddish Conversation; Yiddish Literary Texts, History of Yiddish Literature as well as 3 or 4 other classes in related fields." The letter also mentions that: "We would like to obtain Hebrew word-processing software, to do smaller-scale publication work. The announcement was signed by Peter Varga, assistant lecturer and Programme Director."

WHAT'S COOKING?: Sue and Berry Baer lived in Indianapolis six different times and they chose to come back and settle here. Berry was in the military; his duty was finances and he was the money manager during the Persian War. While her husband was in the military and traveled around, Sue Baer took many

cooking classes in France, Hungary and Germany.

When the family returned from their extended stay in Europe in 1984, Sue began to teach. Following their return, she did a great deal of research in order to accommodate the American palate. She even devised her own fat-free recipes for the American taste. In Indianapolis she began teaching in 1985. Now she offers classes in low-fat cooking at the Park Tudor School.

Sue, who is currently vice president of the Indianapolis Hebrew Congregation, does food-styling also. She creates picture-perfect displays of edibles for the camera. Her works appear in Indianapolis Monthly magazine and she was featured several times on television.

TURKEY DAY: Eleanor and Bernard Cohen spent the Thanksgiving holiday in Akron, Ohio.

JEWISH STUDIES PROGRAM? In Indianapolis? Yes. The National Council of Jewish Women will present this program. Jan. 15, James Ackerman: "Hesed in the Bible: The Stories of Jonah and Ruth;" Feb. 12, Alvin Rosenfeld: Learning to Hear the Heart's Cry: The Literary Sources of Jewish Spirituality;" March 15, Hava Tirosh-Rothschild: "Jewish Views on Death and Immortality."

Lectures will be at the Meridian Mark II Conference Center. Information: 251-8145.

PURCHASE PARTY: The Fifth Annual Auction to benefit the Jewish Community Center will be Saturday, Dec. 2, beginning at 6:30 p.m. at the Irsay Party Pavilion, 1303 West 116th St. Radio personality Adam Smasher will be Master of Ceremonies. For information call 251-9467.



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How Rabin was mourned in Muncie

By **SUSAN RUBIN WEINTROB**

Muncie mourns Rabin

Temple Beth El was crowded during shabbat morning services on Nov. 11. Jews and non-Jews honored



the memory of the slain Yitzhak Rabin during a lay service led by Susan Weintrob and Larry Franer. While the service itself was a traditional Shacharit service and not a memorial service, special readings on peace were read by members of the congregation and Ball State Hillel, and the D'var Torah focused on the Akeidah, the sacrifice of Yitzhak (Isaac), noting the similarities with the recently assassinated Yitzhak Rabin.

The D'var Torah, given by Susan Weintrob, condemned the assassin's view that he had been commanded by God to kill Rabin.

The pain of the Rabin family is shared by us all. The pain is intensified because the accused assailant is a religious Jew who claimed that the Torah was his basis for murder. Those of us who are part of the congregation of Israel say firmly and for all to hear: the laws and precepts of our Torah have never taught nor justified murder. Those who say otherwise corrupt and twist these teachings. Instead, we must remember the words of Rabbi Hillel, who spoke so eloquently more than 2,000

years ago: "What is hateful to you, do not do to your neighbor: this is the whole Torah." It was a good lesson then; it is a good lesson today. This is the meaning of the Jewish tradition.

Almost a full house of Temple members and community guests joined together to honor Rabin's memory. The story was covered in the local and university press.

Gyula and Lily Polcz visit Hungary

After a 38-year absence, Gyula and Lily Polcz returned to Budapest, the city of their birth. The couple stayed in Budapest for over a month and yet, according to Lily, did not have a chance to revisit all they wanted to. The city was physically not much different, but the Polczes were not used to the number of cars on the old narrow streets.

The Polczes left Hungary shortly after its revolution in 1956 to live in Chile, before arriving in the United States. They had wanted to come to the United States, where Lily's mother, sister and nephew were already living. Because of the quotas, there was a long wait. Unlike many, the Polczes did not want to leave illegally, because many people were caught and shot at the border. Their two sons were still boys then.

Finally, in 1957, they received papers to go to Vienna, where they lived for eight months. But American visas were not forthcoming, and they decided to go to Santiago, Chile, where there was an opportunity to live and work. After living in Santiago for 6-1/2 years, the Polcz family was able to come

to the United States. They chose to live in Muncie because Lily's nephew, Otto Feld, lived here. At that time, Feld taught violin at Ball State University and was the concertmaster of the Muncie Symphony.

While the Polczes found Budapest different and more crowded, there was much that remained the same and reminded them of their former lives there. The apartment that Lily had grown up in on the Pest side of the river was still there, as was the one she had lived in with her husband, Gyula. They visited the Dohany Temple, the largest Liberal synagogue in Europe. It is currently being restored. The large Orthodox synagogue still exists in the former ghetto established by the Nazis. There is a Holocaust memorial in this section, which Lily characterized as very moving and tasteful.

The hardest part of the trip



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\$1 per copy
\$36 per year
City Editor
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Advertising
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All communications involving editorial material should be addressed to 2120 N. Meridian St., Indianapolis, IN 46202. 317 927-7800. Fax: 317 927-7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 2120 N. Meridian St., Indianapolis, IN 46202.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Known office of publication, 2120 N. Meridian St., Indianapolis, IN 46202. Second class postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 2120 N. Meridian St., Indianapolis, IN 46202.

was to visit the cemetery and remember all that was lost, Lily said. Lily survived World War II by living in the Christian section and having dual papers, as her husband was not Jewish. She personally saved her family by secretly supplying them with food and other supplies during the Nazi occupation. She also successfully procured false pa-

pers from the staff of Raoul Wallenberg. These papers saved many of her relatives' lives.

"I am glad that I went," she told me. Her husband added, "But I know I made the right decision to leave Hungary. I am glad that I went to visit, but I am glad that I could come home — to the United States."

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CRITIC'S CORNER

Clever 'It Takes Two' delights

By CHARLES EPSTEIN

The motion picture *It Takes Two* is an absolute delight. The story is trite and positively predictable but who cares? This film is definitely enter-



tainment.

This movie centers on four adults and two adorable

young twins. Mary-Kate and Ashley Olsen steal this show hands down. The girls play "identical strangers" in a comedy that is full of romance and humor.

Steve Guttenberg is the father of one of the twins. He is supposed to get married to a (w)itch of a stepmother, wonderfully played by Jane Sibbett, who is absolutely outrageous in an off-the-wall performance. Philip Bosco is perfect as Guttenberg's butler, much as Sir John Gielgud was to Dudley Moore in the *Arthur* series. These two talented supporting players, Sibbett

and Bosco, are extraordinary and help the film tremendously.

The other twin is supposed to be a street wise orphan who is about to be adopted. Social worker Kirstie Alley takes a shine to her as well as Guttenberg later in the film. After the twins accidentally meet they decide to exchange places, a la *The Prince and the Pauper*. There were many more laughs than expected and much more fun.

The clever screenplay was written by Deborah Dean Davis, with some very snappy dialogue for the six main characters. The film was expertly directed by Andy Tennant.

The music was by Sherman and Ray Foote. It took these two gentlemen for the musical score because of the many complications. In the beginning the music designated which little girl we were watching, as if we needed these blatant clues. Classical music represented the refined and rich girl, Guttenberg's daughter. Raucous rap and rock music defined the orphan. However, the composers "stole" a lot of themes from previous film virtuosos. Music from Bernard Herrmann's *Psycho* indicated the bizarre character portrayed by Jane Sibbett. We also heard music from Rod Serling's *Twilight Zone*, and Aaron Copland's *Rodeo*. The Foote boys held their own when composing some original stuff. The title song was the only musical flaw in this picture. It was awful.

It Takes Two, belongs to the Olsen twins, precious girls who are beyond cute. They are talented performers and they had a marvelous script to work with. The dialogue was crisp and funny. The inevitable romance between Alley and Guttenberg was delightful. The casting was perfect. *It Takes Two* is a joyful surprise.

Heating aid sites include Center

The Center is one of the sites designated for people to apply for the state Home Energy Assistance Program for low-income people. No more than 200 or so applicants were expected at the Center, one of several Marion County sign-up sites for the program.

Small gathering of KKK outnumbered by protesters

MARION — Police outnumbered Ku Klux Klan members about 5-1 Saturday, Nov. 26, and the KKK members were outnumbered also by anti-Klan protesters.

Police said there were only two trespassing arrests attributed to the rally. Police kept the Klansmen and

their opponents well separated.

About 160 law enforcement officers closed down several blocks of downtown while leaders of the KKK gathering addressed their followers. Just 32 Klan members gathered, according to media reports.

Perlman TV special slated

Public television viewers will be able to hear and see violinist Itzhak Perlman at 9 p.m. Wednesday, Dec. 13 on WFYI (Channel 20). Perlman will host an evening of Yiddish melodies, klezmer wed-

ding songs and traditional Jewish music as he journeys from Manhattan's Lower East Side to Krakow, Poland. Guests include Red Buttons, Fyvush Finkel and some young Klezmer ensembles.

WORSHIP SCHEDULE

Shabbat Candle Lighting,
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Friday Night Service

Friday, December 1, 6 p.m.

Saturday Morning Service

Saturday, December 2, 10 a.m.

Saturday Evening Service

Saturday, December 2, 5 p.m.

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Saturday, December 2, 9 a.m.

Saturday Evening Service

Saturday, December 2, 5 p.m.

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a.m. and 5:10 p.m.

Monday, November 27 -

Thursday, November 30, 7

a.m. and 5 p.m.

Friday, December 1, 7 a.m.

Etz Chaim

Saturday Morning Service

Saturday, December 2, 8:30

a.m.

Indianapolis Hebrew Congregation

Friday Night Service

Friday, December 1, 8:15 p.m.

Saturday Morning Service

Saturday, December 2, 10:30

a.m.

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Friday Night Service

Friday, December 1, 6:30 p.m.

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Saturday, December 2, 9 a.m.

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OBITUARIES

Alvin L. Cohen gave time, energy to worthy causes

Alvin L. Cohen, 78, who was an outstanding volunteer for Jewish causes and activities, died Wednesday, Nov. 22.

Mr. Cohen was a past president of Indianapolis Hebrew Congregation, was past president twice of Broadmoor Country Club, and was a past president of Sigma Alpha Mu fraternity and of B'nai B'rith Lodge #58.

He was a regional chairman of the National Conference of Christians and Jews, received the Brotherhood Award of the National Conference of Christians and Jews and was active in the Indianapolis Jewish Welfare Federation (now Jewish Federation of Greater Indianapolis).

Generous as well to the wider community, Mr. Cohen had served for nine years on the Board of Directors of Concord Center and had served on St. Mary's Child Guidance Board since 1967. He was a past member of the Review Committee of Health Management Services, a member of the Governor's Ad Hoc Committee on Alcoholism. He was an Eagle Scout and was Scout Master of Troop #50. He was a member of the Columbia Club and was 1971 recipient of the Henry McClain Community Service Award.

He received the Outstanding Contribution Award of the White House Conference on Small Business from President Jimmy Carter.

A 1939 graduate of the Indiana University school of business, Mr. Cohen went on to become an independent insurance agent and a founder



Alvin L. Cohen

and partner of Affiliated Agencies Inc., a general insurance company, in which he was active from 1939 forward. He qualified as a member of the Million Dollar Round Table for outstanding sales of life insurance and was past president of the Independent Insurance Agents of Indianapolis.

A Navy veteran of World War II, Mr. Cohen served with the rank of lieutenant for 46 months in the North Atlantic and Pacific theaters.

He was the widower of Lucille Borinstein Cohen.

Survivors include his wife, Sylvia Sable Cohen; daughters Donna Nelson, Nancy Deutsch and Eva Coopersmith, and nine grandchildren.

Services were at Indianapolis Hebrew Congregation Friday, Nov. 24, and burial at IHC North Cemetery. Rabbi Eric Bram officiated. Arrangements were by Aaron-Ruben Nelson Meridian Hills Mortuary.

Heppner

Continued from page 3

"They have visited Washington and have seen Schindler's List and discussed the issues it raised," he told me. "They would never have talked about this five or ten years ago."

Austrian anti-Semitism was not a Nazi import from Germany. The Nazis built upon the long-standing religious and economic prejudice Austrians had been practicing, adding to it merciless violence and oppression.

I do not delude myself that Austrian anti-Semitism is dead. Although officially eliminated by the government, it still exists in the minds of many Austrians, especially older citizens.

However, their government now is publicly acknowledging the need to remember, and to remember accurately. Not until 1988, 50 years after the Anschluss (Hitler's takeover of Austria), did many Austrians start to admit Austria's share of guilt for the crimes of the Third Reich. Chancellor Franz Vranitzky in 1991 explicitly stated that Austria shared responsibility for the Holocaust. He discarded all the previous denials in June 1993 in a speech at Hebrew University in Israel, saying, "many Austrians joined the Nazi machinery, and some rose through the ranks to be among the most brutal, hideous perpetrators... we acknowledge... the responsibility of each and every one of us to remember and to seek justice."

Several plaques and memorials in Vienna recall the Nazi reign of terror and its victims. From 1948 on Jews from countries behind the Iron Curtain sought asylum in Austria. Austria has offered asylum to Iranian Jews during the past few years and has quietly absorbed, and is still absorbing a significant number of Jews from the former Soviet Union. Reviving 543 years after its annihilation is a small Sephardic community that re-established itself in May 1992 and founded a Sephardic Federation. There now appears to be a realistic chance for the revival of a multi-cultural and diverse Viennese Jewry.

It is understandable that most Jews whom the Nazis expelled did not return to their homeland after the end of the war. The Viennese Jewish community remains small. Before 1938 it could

boast 185,000 registered members. By the end of 1991, it had 7,000 members, plus 5,000 who are not affiliated. There are two kosher restaurants; and the Jewish Institute for Adult Education has established itself as one of the focal points in Vienna's cultural life.

At the conclusion of the Salzburg conference, a young woman asked to be permitted to comment. What she said made a fitting conclusion for this assembly. After describing her very emotional visit to Mauthausen and thanking the young Austrians who initiated the conference, she concluded:

"And foremost, many thanks to the Shanghaianders. We are all responsible for your memory, for your suffering, for your unspoken feelings that we inherit. The

memory you leave us will not be forgotten; we shall pass it on to our children. Although we still cannot easily reach beyond the group of people who already feel concerned about anti-Semitism with its ugly many-faceted aspects, we, the younger generation, should try our utmost to make a little contribution in opening peoples' minds and hearts."

Is there a fresh wind blowing in Austria? I hope so. I believe the older generation cannot easily shed its long held prejudices; however, I hope younger Austrians, like those of Project Gedenkdienst, with the help of the Austrian government, will succeed in their endeavors. Time will tell. I may even consider going back to that beautiful country as a tourist.

Catholic students do Shoah play

Youngsters at Cathedral High School showed you don't have to be Jewish to help people remember the Holocaust.

Students recently presented a play, "I Never Saw Another Butterfly," about

the Holocaust experience as seen through the eyes of a Jewish girl whose family was destroyed by the Nazis. The play is based on a poem written by a boy who was later killed by the Nazis.

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An ultimatum

The communique delivered to the leadership of the American Jewish community on the eve of the General Assembly of the Council of Jewish Federations by a list of outstanding Jewish women indicates a resentment among American Jewish women over their exclusion generally from decision-making in that community. Our front page article last week indicates also that they may be ready to play hard ball, if the actual walls that they wish to break down are not voluntarily removed.

That there has been some progress is well known, but even in the rabbinate where already an equal number of women are studying for positions in other than Orthodox congregations, only one woman has been able to achieve the pulpit of a major congregation. In the federation field, no woman heads a major one, and the same for our national Jewish organizations, weak as they are.

But what is the real resentment of American Jewish women? For our part we believe that they are discouraged not so much by not gaining entry into the top echelon as by the withering away of American Jewish life in general, religious and otherwise.

Whether their introduction into leadership areas will make a difference is anyone's guess, but they resent having to stand by and watch what is going on - to their children, their families and the Jewish community as a whole.

We can assume also that the one big goal of almost every agency in the community, whether religious, federation or what have you, seems to be fundraising and over any period of time that cannot other than destroy whatever there is, little that there is, what in the American Jewish world has any real fervor left for it.

The women aren't just complaining to be complaining. They list their objectives by pointing out the inadequacies of their treatment and the need for correction.

The fact that there is a Shoshana Cardin only emphasizes the inadequacies of the treatment American Jewish women receive today from the American Jewish community.

Somewhere when current Jewish history is written, this effort, this memorandum will go down as the high point in what it is hoped will be the change in direction of American Jewish life, a positive change that was a last ditch effort to stem the losses and the speedy trend downward that had only one direction and one conclusion - one that is so evident that describing it is altogether unnecessary.

\$5-10 M. Israel trip for Jerusalem 3000

LOS ANGELES — For \$5,000 or \$10,000 you can join the eight-day tour of Israel with some but not all of the 11 national leaders, headed by President Reagan, who will be honored by the Jerusalem 3000 Tribute Committee from Dec. 3-10.

Called the Jerusalem 3000 Tribute, it bought a full page in Sunday's New York Times, and presumably other daily papers, probably also the Washington Post, to present the photos of the following leaders, although we are told not all of them will be accompanying the trip.

The photos of those to be honored in addition to that of the former president include those of violinist Isaac Stern and

Continued on next page

There have been many newspaper accounts of the Rabin assassination, and reports have and will abound, but a first-person statement has an impact of its own indelible kind. Here's one we've found in the bulletin of Rabbi Michael R. Zedek's Congregation B'nai Jehudah of Kansas City. It's from Jeffrey and Mindy Sosland, currently living in Israel, to their family in Kansas City:

As you know, Yitzhak Rabin was assassinated last night. Mindy and I were in Tel Aviv for the peace rally and his last speech.

Just as shabbat ended, we boarded a bus at the Jerusalem Theater, only a 15-minute walk from our apartment. Across the country Peace Now organized shuttle buses to the rally. We arrived at the TA square almost an hour before the rally began, so we were able to stand only three rows from the front and only 20 feet away from the speakers.

Since we arrived in Israel the political far right has monopolized the peace process debate and demonized Rabin as a traitor and as a Nazi. It was very important to us that we attend this rally and show our support. We had seen so many anti-Rabin, anti-government and anti-peace process demonstrations and wanted to be counted with those who favored the peace process. We also wanted to show Rabin our support.

Once the rally began, a few people spoke and a few rock stars sang. At 8 p.m. Peres spoke and then Rabin. There was a real warmth and happiness in the air. Kids jokingly chanted "Rabin Masheach" while others sang peace folk songs. Rabin and Peres even said nice things about each other and hugged, a first. One has to remember that in the past half year neither leader

could speak before an Israeli audience without being heckled. You could see how much they appreciated the support. Only 25,000 were expected and over 100,000 showed up. The rally was everything it was supposed to be. There was a lot of security, but the police didn't seem on edge because the crowd was so friendly.

After Rabin finished speaking we left the crowd and went to meet some friends for dinner at the seafont. High on the great rally, we hailed a cab to take us to the bus station. The driver saw that we were wearing buttons from the rally and asked us what had happened. We said it was great and he replied that Rabin had been shot three times, but was alive.

We were in shock and disbelief. The shuruf ride to Jerusalem was long and painful. It was during that ride that the radio announced that he was dead. (They had wanted to tell the family first and that is why early reports were false.)

He had been shot at 9:50 and was pronounced dead at 11:15 p.m. Once in Jerusalem we went to the AIPAC office to watch CNN and Israeli TV and to read the wires. We stayed there until 3:30 a.m. and then walked home, still in a daze.

In the morning the whole thing really hit us like a freight train and we began to sob.

We purchased a yahrtzeit candle and walked to Rabin's home where we lit it. Later in the day, we went to the Knesset to pay our last respects as his coffin lay in state. It was overwhelming to think that just 15 hours earlier we were only 20 feet away from him, looking at his smiling face as he spoke about his optimism for peace. Again he was 20 feet away, but in a coffin.

As we left the Knesset grounds, Mindy put it best, "We loved him, too."

Six more join Service Corps.

NEW YORK — A program not too well known in the American Jewish community, Jewish Service Corps, will be sending eight young American Jews on a year-long journey to aid Jewish communities around the world, this year's contingent bringing to 26 the number sent abroad since the program was launched 12 years ago. Travel, housing and expenses are provided by the Joint Distribution

Committee and the young people work with children and young adults in organizing Jewish educational, cultural and social and religious programs with the goal of promoting Jewish identity and practice.

This year's group includes Ami Abramson, Teaneck, N.J., David Schuck, Mt. Laurel, N.J., Sara Winkelman and Hyim Shafner, Boston, who will be sent to India; Susan

Banki and Rafi Rone, New York, who will be sent to Bulgaria; Rachel Chanin, Philadelphia, to Belgrade and Luz Martine Del Campo, New York going to Morocco.

Interested candidates may send their resumes to the JDC, 711 Third Ave., New York, N.Y. 10017 and must be prepared to give a one-year commitment to the service.

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Repercussions still from assassination

JERUSALEM — There are still some odds and ends to the Rabin assassination yet to be published.

One is that Yigal Amir's mother said she no longer considers him her son. Geula Amir, a nursery school teacher in Herzliya, told Israel TV that she and her husband raised her son to respect life.

"Today he is not mine. It will stay upon me to the grave - the pain and the fear about what can happen to a human being whom you have raised...given the very best foundation possible."

Another fallout was the statement by Attorney General Michael Ben-Yair who asked editors not to interview inciters or quote them. That brought a response from the National Federation of Israel Journalists who said he was violating both the public's right to know and the freedom of the press.

Then Environment Minister Yossi Sarid said that Israel should ensure that Jewish extremists from the U.S. do not immigrate even if it means changing the Law of Return. The Jerusalem Post reported that his statement followed the broadcast over Israel TV of a U.S. tv news program in which Jews praised the murder of the prime minister and called for the death of all the Members of the Knesset, plus the setting up of a telephone hot line in New York to raise money for the defense of Amir, announcing that it had received more than \$100,000 in two days, including one pledge for \$20,000 from a Jewish businessman.

"They cannot be allowed to set foot in this country," Sarid said. "Just as there are international laws banning the transfer of dangerous waste and garbage from one state to another, there must be a way of banning these people who endanger Israel and its security."

The Jerusalem Post quoted a Moshe Gross in this connection as saying, "we're happy that he's gone. We believe it was the hand of God that the assassination was successful."

Also the details of the effort by doctors to save Rabin's life: Dr. Motti Gutman, senior surgeon of Tel Aviv's Ichilov Hospital, was on duty in the trauma unit in case someone was injured at the peace rally.

He was surprised when he was called to an emergency case involving a "devastating injury" to find who the patient was.

"My hands didn't tremble," he said. "A trauma unit surgeon is used to dealing with such cases. We did what we had to do. But knowing it was the premier, of course created a very pressured situation."

Rabin was bleeding heavily from the abdomen and probably lost consciousness very quickly after being hit by two dum-dum bullets. A tracheal tube and a chest drain were inserted and drugs were administered. His pulse weakly recovered.

An hour's surgery then ensued as Rabin was given 22 pints of blood seeking to halt the bleeding caused by damage to his lungs, spleen, the tissues surrounding the heart and the spinal column. "If he had been a 20-year-old man, maybe he would have had a chance, but even that would have been very unlikely," Gutman said.

The latest development is the questioning of two rabbis on suspicion that their rulings had condemned Rabin to death. For eight hours Rabbi Shmuel Dvir, 27, and Rabbi David Kav, a yeshiva where Yigal Amir had studied, were bombarded with questions for hour after hour seeking to determine if they had offered Amir rabbinic sanctions for the act he committed.

Police had been notified of Amir's intention by Hila Frank, a fellow student at Bar Ilan University. In a conversation with him on the campus he raised her suspicions that he might be seriously plotting to kill the prime minister, at which point she alerted a friend, Shlomo Halevy, who contacted a former commander in the army who passed the information on to police.

A crackdown on extremist groups that would include efforts to prevent supporters of such groups from entering Israel has been initiated by the Cabinet.

Meanwhile in the Gaza Strip Palestinian police arrested five Arabs on suspicion of plotting to kill Yasir Arafat.

In Washington an American elm tree was planted on White House grounds in memory of Rabin. Some 300 members of Congress and Jewish community leaders joined leaders of the JNF and filed past the tree, each staking a yellow flag into the cold earth, symbolizing graves of trees the JNF intends to plant in Israel and Washington in Rabin's memory.

A postage stamp in memory of Rabin will be issued by Israel

Continued on next page

Humanists getting money from Israel

JERUSALEM — While Reform has made significant progress in being recognized in Israel, another wing of Judaism, the Humanists, also is being accredited as the government has awarded them \$16,200 to establish a school here. It is believed that some 10-15,000 Israelis are followers of the movement whose headquarters are in Framington Hills, Mich. and its leader is Rabbi Sherwin Wine.

The new yeshiva will offer training in Torah, Talmud, Chassidism, Kabbalah and new-Orthodoxy, it was announced by Zev Katz, a co-founder of the Israel movement. Referring to the studies, he said that "a secular Jew should be knowledgeable about what he rejects."

ADL threatened in two cities

NEW YORK — Increased security has been established at ADL offices in Houston and another unannounced community following information that they had been on the hit list of terrorists.

Ray Willie Lampley and two others who are being held without bail in Muskogee, Okla. had discussed blowing up the ADL Houston office because Jews and international bankers have "robbed this country until the money has no value whatsoever." Jeffrey Sinensky, director of the ADL civil rights division said such threats often "come with the territory."

Rabbi Hecht's pulpit is sure

NEW YORK — Rabbi Abraham Hecht, who had declared in June that it is permissible under Jewish law to assassinate Prime Minister Rabin for his pursuit of the peace process, will probably not lose his pulpit, but at one time that seemed to have been inevitable. He is president of the Rabbinical Alliance of America.

Congregation leaders wrote to the Israel Consulate in New York rejecting their rabbi's view.

Signed by the congregation's president, Morris Franco, the letter said "we reject all messages of hate and condemn all acts of violence."

N.Y. Memorial for Rabin; some dissatisfaction

NEW YORK — A giant memorial rally for Prime Minister Rabin will be held at Madison Square Garden on Dec. 9 or 10, with the expectation that President Clinton and Mrs. Rabin will participate, as also Prime Minister Shimon Peres.

Even on such an occasion, Jewish politics, as they are known, was involved in the programming for the event.

Any mention of the peace process in the program was dropped in a move to appease the Orthodox, "many of whom", according to The Jewish Week here, "remain skeptical of the government's peace policies."

After a lengthy and heated meeting of rally organizers it was decided that "pursuit of peace" instead of "peace policies" be

Money flowing in — JNF, CJF

NEW YORK — Spokesmen for the Council of Jewish Federations and the Jewish National Fund have been quoted as stating that the assassination of Prime Minister Rabin has already and will lead to increased financial support to Jewish causes for Israel.

"We are already being inundated by callers looking to donate memorial trees," Cynthia Barmor, national projects coordinator of the Jewish National Fund, is quoted as stating.

Also quoted was Frank Strauss, assistant executive director of the CJF. "Tragedies like this also serve to unite people, and I think that Jewish federations feel very much in unity with the state of Israel right now. I'm sure that will be reflected in campaign efforts" in the form of increased donations to Israel.

included in the announcement of the meeting.

Chairman of COMJO, Leon Levy, said the rally will show "that really, we are a unified Israeli people and the pursuit of peace in that region."

National president of the Zionist Organization of America, Morton A. Klein, was not satisfied. He called for "broadening the list of speakers to include responsible representatives", claiming that "a significant portion of American Jewry, and at least half of the Israeli public, including President Ezer Weizman, have expressed their concern at to the direction and pace of the current peace process...If the only speakers at the rally are those who represent one point of view on how to pursue peace, it will send a message of disunity, a partisan message suggesting that only one side is searching for peace, when in fact all sides in Israel and American Jewry are searching for peace, in different ways."

Israel trip

Continued from prev. page

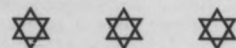
Mortimer B. Zuckerman, publisher of the New York Daily News and editor in chief of U.S. News and World Report, who are well-known in the American Jewish community, plus Leslie L. Dan of Toronto, J. Morton Davis of New York, Shaul N. Eisenberg of Tel Aviv, Dr. Erwin Herling of New York, Norton Herrick of Boca Raton, Fla., Dr. Marcos D. Katz of Mexico City, Lowell Milken, Santa Monica, Calif., Mauricio Hatchwell Toledano of Madrid and Martin D. Gruss, Jack Nash and Jason D. Cury of the Caroline & Joseph S. Gruss Life Monument Funds.

Asked why the difference in price for this pricey visit to Israel, The P-O was told it was because of the "accommodations."

Heading the tribute committee are Merv Adelson, Larry King and Sen. Joseph Lieberman. Co-chairmen are Lester Crown, Mr. Dan, Barry Diller, Kirk Douglas, Alan C. Greenberg, Harvey Hecker, Richard Horowitz, Shawn M. Hurwitz, Charles E. Hurwitz, Mayor Ehud Olmert of Jerusalem, Gerald M. Levin, Mr. Marciano, Mr. Milken, Irwin Molazsky, Michael Ovitz, Paul Reichmann, Terry Semel, Andrew Tisch, Leslie H. Wexner and Fred Wilpon.

The advertisement is quite terse, not given to much explanation, but does include the phone number as 1-800-787-7539.

A special chartered plane will carry those who make the trip. The project is called The Jerusalem Fund of Aish Hatorah.



Wrong Jew was killed, Cleveland fans assert

CLEVELAND — "They Killed the Wrong Jew" was one of the messages on a poster at last Sunday's game at Municipal Stadium, referring to the decision by Art Modell to move the Cleveland Browns to Baltimore.

When told of the placard, Robert D. Gries, a 43 percent minority owner who is the grandson of a rabbi, told the Cleveland Jewish News that he hoped these feelings were not the norm and that people should concentrate on the issue — football.

Gries said that when the team is moved, his relationship with it ends.

"I could not live with being involved in moving the team out of Cleveland," he added. Another Jew, Alfred Lerner, owns the remaining 9 percent.

OBITUARIES

Dr. Gerald Ansell succumbs at 73

ENDICOTT, N.Y. — Dr. Gerald Ansell, former president of the Broome County Jewish Federation, died at the age of 73. He served as presi-

dent of the Broome County Medical Society. A prominent boatsman, he was a member of the U.S. Power Squadron.

Kosso Eloul, 75, famed sculptor

TORONTO — Kosso Eloul, Israeli Canadian sculptor who designed the eternal flame at Yad Vashem in Jerusalem, died here of a heart attack at age 75. His works stand in major cities around the world.

He won the Israel Prize for art, the nation's highest civilian award. He was the co-founder of New Horizons, an artists movement in Israel that broke with post-Impressionism.

Solomon Liptzin dies in Israel

JERUSALEM — Solomon Liptzin, who has 20 books to his credit plus many scholarly articles, died in Jerusalem at the age of 94. He made aliyah in 1962 after retiring from the City University of New York. Among his books were "A History of Yiddish Litera-

ture", "Biblical Themes in World Literature" and many others.

He was a founder of Bar-Ilan University and the American College in Jerusalem, where he taught for many years.

Eugene Silberman dies in Baltimore

BALTIMORE — Eugene Silberman, who was president of the Baltimore Zionist District from 1982-1984, died of cancer at the age of 65. He operated the Resisto Tie and Muffler Co., and was active in fundraising for the Associated

Jewish Community Federation of Baltimore.

LExINGTON, Mass. — Robert E. Segal, former executive director of the Jewish Community Relations Council of Cincinnati and later of the Boston Jewish Community Council, died here at the age of 91. He was the founder and the first president of Temple Shalom, Newton, Mass.

Ralph Raskas dies at age 84

ST. LOUIS — Ralph Raskas, founder and vice president of the Central Agency for Jewish Education and vice president of Vaad Hoer, died at the age of 84. He was president of Raskas Foods, Inc. and the Epstein Hebrew Academy as also of Bais Abraham Congregation.

Rabbi McDaniel — he's Orthodox

CAPE CORAL, Fla. — The rabbi with the most unrabbinical name, McDaniel, has set top goals for his community — a yeshiva, a mikveh and an eruv — the latter is a segregated area defined by overhead wires that permits Jews to carry objects on the sabbath on their way to the synagogue.

Rabbi Yaacov McDaniel has launched Congregation Adath Yisrael here, and in the case of the yeshiva relates in his bulletin that in four years his 1-year-old son will require a school he "can appropriately attend". He pointed out that public school cafeteria meals are treif.

As to the mikveh, he asked "why, after all these years, are there only a handful of Orthodox Jews in Lee County?" and then gave the answer. "We have a Federation, and a number of congregations, but there is no mikveh. A curious oversight, considering that Jewish Law gives building a mikveh priority over every other activity in a new community."

Editor's note: Rabbi McDaniel's congregation also has a fourth need — a Torah. In fact, The P-O gave the congregation some free advertisements seeking donation of a Torah, but none was forthcoming. Many congregations probably have more Torahs than they need. We know of one that has eight. Torahs cost in the area of \$10,000 and more.

April 15 marks victims' yahrzeit

NEW YORK — If you contribute \$100, then a case of 48 candles and meditations on the Holocaust will be sent to Jewish college students nationwide so that the six million Jews who died will be memorialized. A project of the the Federation of Jewish men's Clubs of the Conservative Movement, assisted by the National Federation of Temple Brotherhoods, the goal is to provide all 600,000 American Jewish university students with a candle to mark Yom HaShoah at sundown, April 15.

"The task remembering the six million victims becomes the responsibility of our young people. The act of lighting a yahrzeit candle serves not only to memorialize but opens discussions and study of the Holocaust," said Sidney Katz, of Los Angeles, Federation president who himself is a survivor.

When Rabbi Adler killed on pulpit is remembered

DETROIT — The assassination of Prime Minister Rabin recalled another — this one of a rabbi — for Jews of this city and the Detroit Jewish News as any good newspaper would, devoted several pages to the tragedy there on Feb. 12, 1966, Lincoln's birthday, when a mentally ill college student shot Rabbi Morris Adler dead on the pulpit at a sabbath service.

The funeral, the largest in Detroit's history, drew 15,000 mourners.

Rabbi Irwin Groner, his successor, preached the sermon now and also then.

"After Rabbi Adler's death, I spoke to the congregation about the need for unity and said that we would derive our unity from our commitment to the values Rabbi Adler spoke of."

His message now was similar.

"At this time the people of Israel have different political views. Their unity should derive from their sense of loyalty to the nation, from their commitment to preserving the strength of the Jewish people, from their shared hope in the future of peace."

Richard Wishnitsky, a 23-year-old honor student with a history of mental illness, after Rabbi Adler had delivered a sermon on Lincoln's assassination, ordered everyone off the pulpit but the rabbi and fired one shot into the ceiling and then read a brief rambling statement bemoaning the "hypocrisy" of the synagogue, turned to the rabbi and in a soft voice said "rabbi" and fired twice, striking Rabbi Adler in the arm and in the head. He then held the gun against his head and fired again. He died a few days later and Rabbi Adler lingered in a coma for a month before succumbing.

Repercussions

Continued from prev. page

on shloshim, the 30th day after his death.

President Clinton will be receiving Prime Minister Peres on an official visit to Washington on Dec. 11.

Also Mrs. Rabin is expected to meet with Pope John Paul II on Dec. 13 when he attends a memorial service for her husband in Rome on Dec. 13.

Speilberg

Continued from page NAT 1

they had the money. What wasn't being done. What was being done but needed more resources. It was like getting a Ph.D. in six intense months on the status of Jewish life in America."

Some of the initial grants have been announced. They include:

✓ \$250,000 to the American Jewish World Service over three years to pay for about 200 Jewish Peace Corps volunteers who go abroad to do social-justice work in needy foreign areas.

✓ Another program that received a grant is sponsored by the Los Angeles Roman Catholic Archdiocese and the American Jewish Committee in Los Angeles. It enables a rabbi to visit Catholic high schools throughout Los Angeles for educating students about Jewish history, religion and the Holocaust.

Some of the grants are small as that of \$2,900 to enable Elizabeth Marvin, a South Carolina school teacher, to make a study tour of concentration camps in Europe so she could share that knowledge with her students.

The Chronicle news account added that the Jewish faith "was not a central part of Spielberg's young life. He grew up in mostly non-Jewish Scottsdale, Ariz., and says he was often embarrassed about being Jewish. He later became more interested in Judaism, however, after his second wife, the actress Kate Capshaw, converted to Judaism and he started celebrating Jewish holidays more faithfully, and the couple began to raise their children in the Jewish faith."

The account then continued:

"The growing interest in Judaism seeped into his professional work as well. Mr. Spielberg held onto the script for "Schindler's List" for 10 years before making it into a movie."

Spielberg's other major concern is The Starbright Foundation, of Los Angeles, of which he is chairman, which is conducting a \$60 M. campaign to help seriously ill children escape some of their pain and discomfort through the use of technology, one of whose seven projects planned is an on-line computer network that will allow sick children in hospitals to see, hear, and play with each other. A pilot project that links five U.S. hospitals began operating last week.

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'Ned and Stacey' sends murky message

By RABBI ELLIOT B. GERTEL

I thought I had seen every possible sitcom scenario played out on TV. But I have to admit that for the first few episodes, the Fox Network's



Ned and Stacey really threw me. I thought it was going to be different.

The concept was rather neat, even if somewhat reminiscent of classical screwball comedies. Ned Darcey (Thomas Haden Church) needs a wife in order to maintain his high profile, high-paying corporate position. And Stacey (Debra Messing) needs to find an aesthetically pleasing, affordable apartment away from her meddling Jewish parents. The result is a marriage made in Manhattan, all perfectly legal, yet a legal fiction in the sense that the couple agree to live in the same apartment, appear together on all formal occasions, yet continue to date others discreetly and live mostly separate lives until they become legally divorced a couple of years later.

In the opening episode, written by the series' creator, Michael J. Weithorn, Stacey complains that her mother's constant chorus, "Why aren't you married? Why, why, why?" makes her sound like a "middle-aged Jewish car alarm." So the wedding takes place and, amazingly, it is a "Jewish" wedding, with chuppah and yarmulkes and all (except Ned's conversion). There is even Yiddish music in the background (Tum bai-lai-lai-ke, of course). Stacey's mother is delighted. "I'm just so overcome that Stacey's found such a wonderful, successful young man, and so quickly, too." Her father tells Ned, "You seem like a real mensch." And Ned responds: "You seem like a big old mensch yourself." Nothing about Ned's being Jewish, of course.

Is this episode saying that to many Jewish mothers, a

quick marriage to anyone is an antidote to nagging? And if so, is this episode intended to make fun of that attitude or to present it as the concern of Jewish mothers that replaces any worries about intermarriage? Is that cultural fact, social criticism, or simple acceptance on Weithorn's part of what he regards as a given (albeit an ironic one) in current Jewish attitudes?

It's getting harder and harder to tell on TV whether we are seeing moralization (almost totally rare nowadays and therefore increasingly attractive in its absence), accommodation, or representation of the way things are, or some combination of these things or something else. The writer of

about their portrayal is that they come across as holdovers from Baby Boomer stereotypes of suburban Jewish parents and are used as a foil for the so-called "X-generational."

Again, it is hard to tell what the point of all this is. Are the writers Baby Boomers who are showing their age in their own anachronistic stereotypes? Or is there some commentary here, and maybe even encouragement, regarding the capacity of the X-generation to make fun of Baby Boomer perspectives?

Most of the episodes are brutal when it comes to Stacey's mother. In an episode about Ned's having an affair with Stacey's mother's best

friend, an episode that came along almost two months into the series, writers John Condon and Amy Toomin depict Ellen as downright nasty and tactless. There is even more of a nasty take on her than in the premier episode by Weithorn. But in an early episode by Amy Welsh, Stacey's parents are treated with a touching irony that is rare in sitcoms. Stacey actually becomes disturbed that Ned is bonding with her parents and likes them and enjoys spending time with them. Stacey and her sister, Amanda, avoid any possible outings with

their mother who, true to form in this episode as well, tactlessly refers to their biological clocks and makes nasty remarks about their weight. But she takes every opportunity to nurture and praise Ned, offering him food and emotional support. After tasting his first few *rogelach*, he describes his mother-in-law's baking as "little pieces of deep-fried love." He enjoys singing songs from *Fiddler on the Roof* with Stacey's parents (again, 1960s, not 1990s fare) and, as if showing that he is doing these Jewish things *lishmah*, for their own sake, not just to humor her parents, but because he enjoys them, he keeps singing the songs in the car, much to the consternation of Stacey and her sister. As if to add tradition to insult (or, rather tradition is insult to one fleeing it by one who is supposed to have no feeling for it), Ned refers to Stacey as "daughter of Sol." Stacey blurts out to her sister, "I married him to get out of the house" — namely, to get a Manhattan apartment, and no more.

What is going on here? The truth is that it is very hard to figure out because the episodes are written by different people with different agendas and varying-sized axes to wield against Jewish mothers and fathers. The classic Mazursky film, *Next Stop, Greenwich Village* (1976) was much more focused in its suggestion that the Jewish mother from the boroughs played by Shelley Winters was far more genuine and impressive than the son whom she embarrassed among his new friends. It may be that *Ned and Stacey* is far less focused because of the undercurrent of glee at sexual freedom within "marriage" that is its real theme.

Classical comedic farce on marriage rested on the assumption that one of the marital partners was caught in an absurd situation where only that partner knew that his or her integrity had to be maintained in order for the integrity of the marriage to be preserved. Everyone else acted in ignorance, so the suggestions of immorality were the results of an element of unwittingness. In *Ned and Stacey*, the only individuals

without knowledge of the scam are Stacey's parents. Hence the necessity of leaving them with some moral distance (the degree of which is lessened sharply by the stereotyping). Also, Ned and Stacey's uninformed business associates and dates are also morally on a higher ground, so the writers must trash them in other ways in order to keep Ned and Stacey "virtuous." Stacey's sister and brother-in-law, the latter being the one who fixed them up on the blind date that led to their unholy arrangement, are both aware of the situation. And Greg Germann and Nadia Dajani manage to be likable in these roles of Eric and Amanda, Stacey's nebishy but good-natured brother-in-law and her sharp-tongued and sarcastic but supportive sister.

The writers seem to give Ned and Stacey cuteness points to the extent that they show any warmth to each other. Ned's best lines are those with a bit of a sarcastic sigh, such as his words to Stacey, via writer Del Shores, that they must remain firm in their resolve not to reach out and show each other a little consideration and respect, lest they try to make each other feel a little less alone in the world. And Ned always wins points over Stacey when he defends her parents, despite the negative way they are often depicted by all the writers. Amy Walsh has him say that "Too much attention is better than none at all."

Ned recalls that when he was ten, he ran away from home for days, and upon his return, all his mother said was: "You're late for dinner. Start cooking." That's why he enjoys going shopping and even stopping by the cemetery with Stacey's mother and her widowed friend. He likes Stacey's father's silly jokes because he feels treated like a son.

"You just don't like anybody, do you?" he asks Stacey, who replies that her parents fill no void in her life. For all the brownie points Stacey gets for cuteness and perkiness, of what benefit is it to the image of Jewish women to present Stacey as the *I Love Lucy* of angry Jewish children?

Ned and Stacey is not continued on page 14

It's getting harder and harder to tell on TV whether we are seeing moralization (almost totally rare nowadays and therefore increasingly attractive in its absence), accommodation, or representation of the way things are, or some combination of these things or something else. The writer of this first episode was obviously aware that Ned did not act like a mensch when he plagiarized Stacey's conversation during a blind date for an underwear commercial that won him praise in his cutthroat ad agency. The hope in this series seems to be to make Ned and Stacey kinder and gentler through their rather bizarre relationship.

this first episode was obviously aware that Ned did not act like a mensch when he plagiarized Stacey's conversation during a blind date for an underwear commercial that won him praise in his cutthroat ad agency. The hope in this series seems to be to make Ned and Stacey kinder and gentler through their rather bizarre relationship.

Harry Goz and Dori Brenner are effective at depicting Stacey's Jewish parents, Saul and Ellen, as couch potato kibbitzers who have warmth along with annoying small talk. What is interesting

friend, an episode that came along almost two months into the series, writers John Condon and Amy Toomin depict Ellen as downright nasty and tactless. There is even more of a nasty take on her than in the premier episode by Weithorn. But in an early episode by Amy Welsh, Stacey's parents are treated with a touching irony that is rare in sitcoms. Stacey actually becomes disturbed that Ned is bonding with her parents and likes them and enjoys spending time with them. Stacey and her sister, Amanda, avoid any possible outings with



YOUR NAME

By David L. Gold
Installment No. 302

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"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who won the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoymer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquiries to David L. Gold, *The Jewish Post and Opinion*, 2120 N. Meridian St., Indianapolis, IN 46202. Please include a self-addressed envelope and 78¢ in loose U.S. postage.

Samokovlija

[The following is excerpted from a book now in preparation]

Another of the particularly repulsive examples of the Guggenheims' toying with names the way small children play with building blocks (grab one block with your left hand, another with your right, and slap the two together in any old way) is this gibberish:

Samokovlija, n. of famous Jewish writer from Sarajevo (Bosnia), perh. meaning "self-smith" *selber, Schmied*, as trans. of G. Selberschmied for n. *Silberschmidt*.

Yes, German has *Silberschmied* "silversmith," but so far as I know it does not have **Selberschmied*. If the Guggenheims have evidence for the latter form, they should present it. If they do not, but they still suppose that such a form exists, they should, as even a beginning student of linguistics would, asterisk it. An asterisk in linguistics is no mere nicety: it is a warning sign that the form in question has not been attested; that any explanation involving that form is tentative; and that the explanation cannot be accepted (if at all) until the existence of that form is proven.

Once the Guggenheims imagined **Selberschmied*, they let their fantasy carry them farther into their dream world by supposing that that unattested German word was folk-etymologized as German *selber* 'self' and *Schmied* 'smith' (vague as the Guggenheims usually are, they do not tell you explicitly that they suppose a folk-etymology — rather, you have to read their beclouded minds to guess what they're thinking about the supposed relationship between the unattested form **Selberschmied* and those two German words).

As if that were not fantastic enough, we are then asked to believe that the German for 'self' and 'smith' was translated into some Slavic language (presumably Serbian). Of course, the Guggenheims do not bother with such "minor" details as explaining what a "self-smith" is (anyone in his right mind would ask himself how such a family name could come about) or telling us what *-lija* means (loose threads should be a warning sign that the explanation may not be right). And leave it to the Guggenheims to misspell even the most frequent place names.

To set the record straight: **Samokovlija** is a Sefardic family name derived from Judezmo **samokovlia** "female native and/or resident of Samokov, Bulgaria." That Judezmo word consists of Judezmo **samokov** 'Samokov', the Judezmo suffix **-li** (which is added to place names to form nouns meaning "native and/or resident of...," like **selanikli** "native and/or resident of Salonika" and **izmirli** "native and/or resident of Izmir"), and the Judezmo feminine suffix **-a** (thus, **samokovli**, **selanikli**, and **izmirli** designate male natives or residents of the three cities in question whereas **samokovlia**, **selaniklia**, and **izmirlija** designate female ones). In certain varieties of Judezmo, words ending in **-ia** are pronounced with a semivowel between the /i/ and the /a/ (for example, the Judezmo for "Yugoslavia" is pronounced either *tjugoslavia*/ or */jugoslavija*/). It is that

JEWISH THEATER

'Mrs. Klein' outstanding drama

By IRENE BACKALENICK

On rare occasions, a show comes along that forces you to understand what this theater thing is all about. At such moments you are swept into



its magic, brought into a new world, given a new level of understanding.

So it is with "Mrs. Klein," which has just opened at the Lucille Lortel Theatre in Manhattan's West Village. British playwright Nicholas Wright has written an engrossing drama.

Melanie Klein, to set the record straight, was a controversial Jewish Viennese psychoanalyst and disciple of Freud. She was also, we learn from this fact-based tale, a kind of monster. At least that is how she was viewed by her two children, whom she used as guinea pigs for her research. But of course it was not that simple. In her view, she was a loving, devoted mother, as well as a woman struggling to find her own identity.

This play is given over to the mother/daughter conflict. It is set in London in the 1930s, when Melanie Klein was at the height of her powers and well recognized as an original thinker and her daughter Melitta was already an established psychotherapist in her own right. The story revolves around, not only their protean battle, but the death/possible suicide of her son. In the course of the play Mrs. Klein struggles to come to terms with that death.

"Mrs. Klein" also provides more than most of us need to know about the theoretical underpinnings of psychoanalysis, and the divergent roads taken by Freud's suc-

sors. Yet playwright Wright makes even these technical dialogues, with their in-house terminology, fascinating.

But mostly it is the monumental performance of Uta Hagen in the title role that lifts this production to cerulean heights. Hagen, who has long given her considerable talents to teaching (at the HB Studios), now returns to the stage in a role worthy of her talents. And she pulls out all the stops. She gives scope and depth to this complex woman, revealing both the inner turmoil and the facade of dignity, grandeur, authoritarianism. Hagen knows the territory well, both the Viennese world that spawned Mrs. Klein and the London where she ultimately settled. Hagen was born in Germany and studied in Lon-

don. She has no problem with the accent, never letting it slip, as actors are prone to do.

In this three-character piece, she gets fine support from Laila Robins as her daughter and Amy Wright as her would-be disciple. The story unfolds over the course of one night, as the three parry and thrust, advance and retreat, each in her own style of jousting. It calls for two strong actresses to interact with Hagen; and Robins and Wright meet the challenge.

In all, "Mrs. Klein" is not to be missed! Hopefully, it is in for a long New York run, and, if we're lucky, for subsequent appearances around the country.

Irene Backalenick may be reached at 373 Greens Farms Rd., Westport, CT 06880

The assassin had help

By JUDY CARR

You know all about it by now. Whatever I write is by now superfluous. All of Israel is speaking on the radio, talking to the media, passing an opinion. Everyone is blaming another sector of society or another social symptom. There is breast-beating, muck raking, searchings of conscience.

What we say now will not undo it. Israel is like any other nation and worse than many nations. We can not in any honesty say that we are now like the gentiles. Let us only be as good as some honest good Christians and we will have improved beyond all bounds.

We are used to slaughter by Arabs. It was bad enough when Arab suicide terrorists blew up buses. Then we shot off our big mouths and blamed lack of security and also blamed Rabin for doing nothing about it. In fact, Rabin was blamed for most things that went wrong.

Now it is murder by Jews

semivowel which the j of **Samokovlija** represents. The entire name is thus easily explained, without any implausible suppositions, weird meanings, or loose threads left hanging.

It's a far cry from the Guggenheims' ridiculous "self-smith" to the straightforward "female native and/or resident of Samokov." Their entire entry for **Samokovlija** is not worth a tinker's dam.

against Jews. This is unknown in Jewish history, or so I believe. People have been talking for some time, about "Milchemet Achim," Civil War or the War of Brothers.

I get funny thoughts. The day after the murder I went out into my quiet little neighborhood to do some shopping and I walked past the shops and neighbors shuddering. I thought, if I were hauled off by stormtroopers, how many of these people would defend me?

I gave myself a jerk and reminded myself I was not in Hitler's Germany, but in Israel, where we were all Jews. It made no difference. That was the thought that passed through my head. What will happen when Jew has to defend Jew against a Jewish murderer?

It still seems deceptively peaceful. The sunshine on the green leaves, the flowers, the peaceful shoppers with their baskets. But something has come to an end. The trust we all had in each other. The belief that we were Jews in a Jewish nation where certain things could not happen. The fact that we were together, come what might.

It is over. That is all over. It

Continued on page 14

FLEISHMAN'S FLIGHT

... and hold the pepperoni!

By ALFRED FLEISHMAN

"No pepperoni on my pizza please, because, you see, I'm Jewish.

"My whole family is.

"Even Uncle Michael, who



lives far away in California.

"No pepperoni on my pizza, please. Because you see, I'm Jewish.

"Many years ago, even before papa and grandma were young, rules were given to Jews and mom says we still must obey them.

"So I don't have a Christmas tree, I don't have Easter egg hunts, I don't go to church with Carolyn, and I don't direct my prayers to Jesus.

"But, most of all, I don't eat pepperoni on my pizza.

"But I'm not sorry, usually, because guess what I do have?

"I get blessed every Friday before we eat dinner.

"I celebrate Hanukkah for 8 nights in a row."

"I get a present for finding the afikomen whether I really find it or not.

"And I get to wear my Haloween costume again for Purim.

"Sometimes, when I'm in bed trying to fall asleep, I think about what Jewish really means.

"Grandma says it's family. Papa says it's tradition. Daddy says it's discipline. Mommy says I'll understand when I'm older.

"All I really know is, I can't have pepperoni on my pizza.

"Then I think about Rory, who can't go to birthday parties because of her religion.

"And Tommy who goes to church every Sunday, even when it's raining hard.

"And Abdul, who is always explaining about Mohammed and I can't seem to understand.

"And Megan, who couldn't eat her dessert for a long time before Easter.

"But I still can't fall asleep, because I think that if we're really so different, why do we have so much fun together in

school?

"Riding bicycles, building sand castles, playing house, learning about seasons, the rain forest, the calendar, and our universe.

"And Mrs. Carter, the best teacher in the whole world treats us all alike.

"She hugs us in the morning.

"She teaches us how to tie our shoelaces.

"She reminds us to wash our hands before snack.

"She kisses us goodbye on Fridays.

"Maybe we aren't all so different.

"Maybe being Jewish is just like being Jennifer. It's just who I am, like my brown hair and freckles.

"And if being Jewish is just being me then I don't have to worry about it, or fight about it. Or explain it to Sam, who doesn't even know his right foot from his left.

"I just have to understand it myself.

"Just like mommy and

ABOUT BOOKS

By JACK FISCHER

Greenwood Publishing Co. announced the publication of several interesting new books: *A Man for All Connections: Raoul Wallenberg and the Hun-*



garian State Apparatus, 1944-1945, by Andrew Handler. The volume chronicles Wallenberg's sojourn in Budapest and documents his activities in his rescue efforts on behalf of the Jews of Budapest. A Praeger book (this month, \$50), *The Lessons of Israel's Great Inflation*, by Haim Barkai and another from Praeger (this month, \$69.50), *The Nazi Racketeers: Dreams of Space and Crimes of War*, by Dennis Piskiewicz. Contrary to some previous accounts, the author argues that Werner von Braun and his colleagues were not forced

daddy say, I have to learn about who I am and what makes me happy, or sad, or afraid, or angry, or proud, or shy, or curious.

"I have to try to be the best Jennifer, not the best Rory, Tommy, Megan, Abdul or Sam.

"Just the best Jennifer.

"Mommy says that believing in God makes her feel safe, even on stormy nights when the thunder roars through the house.

"Daddy says that children understand religion when they get older, but I can start now by just feeling and trusting.

"He's usually correct.

"So, until I understand religion, and the world, and how all my friends can be alike and different at the same time, I'll say:

"No pepperoni on my pizza, please."

Did you read the quotations, the comment in the above paragraphs?

Continued on page 10

under duress to turn their rockets into weapons of war. A Praeger book (this month \$24.95), *Arab Industrialization in Israel: Ethnic Entrepreneurship in the Periphery*, by Izhak Schnell, Michael Sofer and Israel Drori. A Praeger book, (this month n.p.a.), *Arab-Israeli Conflict and Conciliation: a Documentary History*, edited by Bernard Reich.

Pantheon under the Schocken label published in paper this month two classics by Elie Wiesel, *Trial by God* (\$12) and *Twilight* (\$12). Also from Schocken in paper this month is *Complete Stories of Franz Kafka* (\$15) and *The Metamorphosis, In the Penal Colony and Other Stories* (\$12).

Books on the upcoming celebration of Jerusalem's anniversary include *When Solomon Was King* by Sheila MacGill-Callahan (Dial, children's book, n.p.a.) and JPS this month will publish for children *Teddy Kollek, Builder of Jerusalem*, by Abraham Rabinovich. At the same time, JPS is reissuing *Heroes of Jerusalem: Stories of King David and Stories of King Solomon*, by Lillian Freehof (n.p.a.)

BOOK REVIEWS

Rebel father, rebel son

Reviewed by ISAAC MOZESON

The Universal Jew: Letters to a Progressive Father From His Orthodox Son, by Yosef ben Shlomo Hakohen. ISBN 0-87306-726-6. no price listed. Feldheim Publishers, NY and Jerusalem, 1995.

The refreshingly universal Judaism in this significant book lies in its particulars. We read over the shoulders of a father and son who work on bridging their generation gap with a written correspondence containing both tender family memories and cogent philosophical exchanges. The father is a World War II veteran whose socialist, progressive version of Jewish values typifies the older generation's passion for universal social justice and equality. Jewish education and observance were left behind with the old neighborhoods because Judaism itself seem to be an oppressively narrow, insular and chauvinistic ghetto.

The son of this radical unionist and champion of civil rights was himself a rebel for deciding to learn and live as an Orthodox Jew. The father grows to respect his son's choice, while the son, formerly Jeff Oboler of New York's Havurah scene, and now a Torah mentor in Jerusalem, realizes that the messianic teachings of Judaism return him to the roots of his father's universalism.

Most of the book returns the reader to the oft-forgotten core of Jewish belief: that we are a variegated metaphor of humanity, for humanity. Far from a provincial people, we have existed only to be a light unto the nations, the planet's itinerant tinkers charged with *tikkun olam* (repairing the world). Instead of developing a world-class cuisine or art scene, like the French or Italians, the Jews remained so

universalist that their history in ancient Egypt could serve to inspire American blacks and other enslaved peoples to strive for justice and freedom.

"Jewish history can therefore be described as the particularistic journey of a people towards a universalist goal," writes Hakohen, who reminds us that Judaism's most private rituals, prayers and texts are the opposite of chauvinism. Individual Jews might be guilty of insensitivities, but Judaism, as clearly explained here with the novice in mind, always harks back to the divine worth of all people, the equality of men and women, an abiding concern for animals and ecology, and the ultimate vision of a peaceful world unified at last under the guidance of our Creator. The Jews are "chosen" only in terms of having more responsibilities as the world's teacher tribe.

To the author's credit, the book does not conclude with a triumphal child as father of the man. The father's final letter continues to criticize Orthodox Jewry's failure to battle welfare cuts and to champion topics like racial equality and ecology. With the author's easy transitions from Maimonides and Samson Raphael Hirsch to Rachel Carson, Irving Howe and Paul Cowan, it becomes clear that to be a true universalist and Torah Jew one had better read far beyond a traditional yeshiva's curriculum.

The Universal Jew is a special find for families divided by the Jewish and progressive themes so well integrated here, but Hakohen's eloquent and important message is must reading for any Jews or non-Jews whose world-view suffers from too much or too little universalism.

Religion amendment decried

WASHINGTON — Organized school prayer may get approved through an amendment to the Constitution known as the Religious Equality Amendment which has been introduced by House Republicans. The proposed amendment is being supported by the Christian Coalition and the National Association of Evangelicals.

Opponents of the resolution contend that it is too vague and would permit organized prayers in schools.

Joseph Conn, a spokesman for Americans United for Separation of Church and State, said that while the language of the amendment sounded innocuous, it amounted to "a sweeping rewrite of the First Amendment to allow Government support for religious institutions."

No room in the synagogue

By EVA R. SAKS

What is the most expensive, hardest ticket to find in New York City?

Dear editor,

Some things never change! The article by Eva Saks "Finding Seats for the Holy Days" struck a raw nerve. Thirty-seven years ago, newly-married, my husband and I called the only synagogue in Lansing, Mich.

Lansing was to be our home through seven years of graduate school. We intended to be active members of the Michigan State University Hillel (and we were!) but teaching for me began before the college year did. We found ourselves in a new setting, knowing no one, and Rosh Hashanah upon us. We asked the rabbi if we could be welcomed in. Without first joining the synagogue, we were told emphatically no.

When I became pregnant with our first child and wanted a bris planned if that child was a male, the Hillel rabbi again directed me back to the synagogue, as he said only they provided the service. The catch, of course, was they would provide it only for those who were synagogue members. (Again, a cost we could not afford.)

By the time our third child (our only son) came along, we were totally alienated from organized Judaism. It was a long road coming back.

Rabbis are the keepers of the gate. Some of those gates should be opened wider. Charity begins at home. It is not enough that these professed leaders of the faith give generously to Jewish causes and Israel. They must begin the practice at the doors of the synagogues they lead. The synagogue does not belong to the rabbi and God does not find the symbol of a slammed door holy, I am quite sure.

*Sally Magid
Schenectady*

You might think it would be a ticket for a hit Broadway show — "Cats," "Phantom of the Opera" or "Sunset Boulevard" — or to Lincoln Center or one of the other theaters in the city. But it is not.

The most expensive and elusive ticket in New York City is one for High Holiday services.

As a newcomer to the Big Apple from Nashville, the so-called "buckle on the Bible Belt," I thought that I had come to a mecca of Judaism and that it would

be easy to find a synagogue for Yom Kippur (I'd be in Nashville for Rosh Hashanah). So I called Rabbi Roth in Nashville. He suggested a syna-

gogue whose rabbi he knows. He even gave me the phone number.

I called the congregation, which is just around the corner from my apartment. Little did I know that this was only the beginning of "The Great Synagogue Search."

The woman who answered the phone at the synagogue informed me that they only sell High Holiday tickets to congregation members. To become a member, I would have to pay \$375 (because I am single and under 30). And, for my friend, it would cost another \$125. That is clearly more than I could spend based on my salary, so I thanked her and hung up — first checking to make sure I would not need a ticket for Shabbat services. The woman kindly invited me to attend any time.

I then called all of my friends who responded, "Well, I don't know where I am going. Every place is too expensive, but let me know if you find something." In fact, only one of my friends had reservations for the holidays — at an Orthodox synagogue where I would not be able to sit with my male friends — for \$60.

I called the Jewish Theological Seminary. "Hi, I just moved to town and am looking for a Conservative synagogue on the Upper East Side or West Side in Manhattan, and I was hoping you could help me."

The answer: "We really don't have lists of synagogues. You should really look through the phone book. The only one I know of is the (a large congregation) synagogue."

So I called that one. Again, they don't sell tickets to non-members. In fact, I can't even become a full member; they only have associate memberships available. Even that would cost me \$485. Plus, of course, another couple of hundred dollars for an extra ticket for one of my friends.

Which led, inevitably, to the phone book. I called over 20 synagogues. In the course of my phone calls, I learned some interesting things about the different branches of American Judaism. Orthodox synagogues appeared to be the most willing to make seats available to anyone; they charge the least, and I even found one synagogue which invited me to come to Yom Kippur services for free. The woman told me they were a small congregation and would love to have me!

The Conservative synagogues charge more, averaging around \$100. But my absolute favorite was the only Reform synagogue I called. To attend their services, I had to become a member (I sense a theme here), which would cost me \$475. Tickets to Yom Kippur services would cost me \$851 to sit in one of the smaller sanctuaries. A seat in the main sanctuary runs around \$1200.

In the end, I did manage to find a Conservative synagogue which would charge me only \$67.50, would sell me the ticket without forcing me to join, and which would sell me a ticket for Yom Kippur only. So I want to thank Congregation Shaare Zedek on the Upper West Side. If you should ever meet anyone from that synagogue, be sure to tell them this story and thank them for me.

This story raises certain questions which synagogue boards should consider carefully.

For years I have heard Rabbi Roth, my mother and others in the Jewish community discuss with alarm the growing rate of intermarriage and the increasing disinterest among young Jews in becoming involved in Jewish life. Yet here I am, with several friends, all of us in our early 20s.

We all recently moved to a new city and all identify ourselves as Jews and desperately want to attend High Holiday services. It would seem that synagogues, which are worrying about decreasing and aging memberships, would do everything they could to reach out to young people — to give them low rates on membership — or even offer them free seats for the High Holidays.

I may not be able to afford to join a synagogue now, but there certainly will come a time when I will be able to do so. And I have already been alienated by a number of synagogues that will not permit me to attend services on the holiest holidays of the Jewish year without paying an exorbitant fee.

There is one other consideration: even though I may not be able to afford the membership fees, I can still be of value to their community. I can lead services, I can chant Haftarah and Torah. I truly love being Jewish and would love to feel a part of a synagogue community here in the city.

Right now, however, I am disillusioned and angry at a community that does not seem to be opening its arms to me and my friends.

Maybe I'll go see "Cats."

Ed. Note: After writing this piece, Eva decided to make one last attempt at obtaining seats. She attended Shabbat morning services at the congregation Rabbi Roth had recommended. They welcomed her warmly and even gave her an aliyah. After services, the rabbi asked what she was doing for the holidays. He told her to call him during the week and he would arrange for seats.

(Eva Saks, a graduate of West End Synagogue Religious School in Nashville, is a recent college graduate in an entry level job in Manhattan.)

This is reprinted from The Observer, Nashville, TN.

Mourning Sodman, Elberg

By RABBI SAMUEL SILVER

The *Algemeiner Journal* is bemoaning the death of still another learned writer whose pen-
sees were a regular feature of the paper. Some months



ago Dr. Hillel Sodman passed away. Another giant of the Orthodox world, Rabbi Simcha Elberg, recently departed this life. Rabbi Elberg headed the Agudath Israel. He was a prolific author of halachic works, an editor of journals, and a brilliant orator. A native of Warsaw, he became a colleague of other Or-

Fleishman

Continued from page 7

Well, if you did maybe you have had the same feelings I had when I first saw and read them. I found them most exciting!

I had an advantage. That advantage came because I read it in one of the most beautifully illustrated, significant and printed child's booklets it has been my experience to have read in a very long time.

I know, and you all know, that among the greatest difficulties is to try to explain religion, or rather our differences, to children at an early, questioning or impressive age.

What do we say to them?

How do we get through to them?

It seems to me that some of these questions are answered in great fashion by this really beautiful document written by Nancy Meisel of Cincinnati and illustrated dramatically by Susan Wechsler.

First, if you have only read the words once, go back and read them again. Then think of what you were told when you were very young or what you try to tell or teach your own very young and impressionable children.

How did I come into possession of the booklet which I just kept (swiped would be a better word) so I could write about it?

Nancy Meisel was edu-

thodox titans, like the late Rabbis Kotler and Feinstein. He was eulogized by a cluster of rabbis, including Rabbi Menachem Porush of Jerusalem. Burial took place in Israel. In its long obituary, the *Journal* offered condolences to the widow, Miriam, a professor at Touro College.

The knot still holds

In his eulogy of Yitzhak Rabin, President Clinton told about the way he helped the prime minister put on his black tie. In a front page photo in the *Algemeiner Journal* we see Clinton tying the tie, something the president said he regarded as a memorable privilege.

Rabbi Sam Silver may be reached at 2309 NW 66 Dr., Boca Raton, FL 33496.

cated to teach adolescents at the University of Michigan and the University of Cincinnati. She concentrated on the teaching of her own four children, and now has five grandchildren.

She expended her efforts and her learning "to teach them to be productive, ambitious and self-reliant citizens."

The key word, in her mind, is being a "Mensch," and she hopes this first book of hers will generate discussions and promote understanding between children.

I hope it will promote the same things among many adults. I consider it very much not only worthwhile, but a very welcome addition to the many books that we have seen for teaching kids. Frankly, I have seen no better!

The illustrations by Susan Wechsler need to be seen. They are her first illustrations for a children's book.

I don't sell books in this column. But if you want to know more or get a copy, Mrs. Meisel lives at 7915 Willowridge Lane, 45237, Cincinnati, Ohio. Better still, her phone number is 513-631-7915.

I have never met her. But I can repeat I was very impressed with her document!

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

A plea to a rabbi

By YAACOV LURIA

Dear rabbi,

When I learned that you were making aliyah before Hanukkah, I was both downcast and happy. Downcast for



San Diego, happy for you. I know that settling in Israel fulfills a long-held dream for you and your family.

As you know, I davened in your shul on the second day of Rosh Hashanah. In your eloquent *drush* you made clear that you oppose a peace agreement with Arafat. I am writing to you during shivah week for Prime Minister Rabin. In another three weeks the fires of anger will flame again. Rabin's tragic death will have meaning only if it brings to Israel the peace it must have to flourish without the constant shedding of the blood of its youth. Therefore, I hope you will come to Israel in the spirit of Aaron, loving and pursuing peace.

I think I understand why you oppose the peace which Rabin pursued and which now Shimon Peres will carry on. How can anyone think of Hebron, where Abraham sojourned and David reigned, as just another West Bank town? How can anyone give up even an inch of Kiryat Arbah? To push even a single settler out of his home is to deny Torah and the will of God. One may not barter away the sacred soil of Israel.

If the Torah is so clear and simple, why would we need the Mishnah and Gemara to interpret it? Why do the sages of the Talmud so often agree to disagree?

Oy vey iz mir... is this an *hu'aretz* making like a *ben Torah*? Heaven forbid! Yet, because I have faithfully read the Sedrah all the sabbaths of my life, the text has become part of me. In verse 31, chapter 23 of *Exodus*, the Lord says to Moses, "And I will set the border from... the wilderness unto the River." What river? The Euphrates. Does that im-

pose an imperative on Israel to invade Iraq and extend its boundary to the outskirts of Baghdad? Yes, if we insist that we obey the Word literally.

Rabbi, I do not — believe me — presume to try to change your deeply held beliefs: When I tell you that I hope you will be a peace-maker in Israel, I mean this: Making peace with the Arabs is the task of the government. But you can, I know, help bring peace to Jews who are

at war with one another. Though I disagree with my neighbor, I must not hate him or call him vile names, surely not lift a hand against him.

"May God give strength to his people and bless them with peace." And may you carry the message of "Shalom al Yisrael" — peace among our people in Israel.

Yaacov Luria may be reached at 3450 3rd Ave., #302, San Diego, CA 92103

Coincidence of 2 numbers

JERUSALEM — The Israel army provided Golan Freidman with the serial number 3076 and by chance he noticed the number the Nazis had impressed on his grandmother's arm, which almost gave him a shock. It was 30076, one zero off from his

own. "I think my husband is looking down on all this from above and laughing at the Germans. This number they gave me winds up as my grandson's number in the army, the army of the Jewish people."

MISCONCEPTIONS

Tradition governs fasting hours

By RABBI REUVEN BULKA

Misconception: Jewish people wait six hours between meat and dairy meals.

It should first be noted that the six-hour interval begins



after every meat meal, but not necessarily after a dairy meal. In other words, after taking a drink of milk, or after eating ice cream or soft cheese, one need not wait six hours before having meat. A half hour wait, or even a rinse of the mouth, is all that is necessary. Unless one has hard cheese, which is not that readily available in today's market, there is no residual impact from the dairy meal, and one may indulge in a meat meal within a reasonable time after the dairy meal.

It is after the meat meal that the waiting period is at issue. Insofar as the basic biblical rule is concerned, the meat-milk prohibition involves a direct mixture of the two types of food. It is rabbinic legislation that extends this, by mandating a significant time separation between meat and dairy products. The separation time varies according to local custom. Many wait six hours, but Jews of German origin wait only three hours, and Dutch Jews only one hour. Those who would contemplate changing their custom must realize that this is a matter of tradition. One may move to another country, but one does not thereby renounce one's ancestral tradition.

Upon marriage, the custom of the husband usually prevails, but if the husband comes from a "three-hour" tradition, and the wife from a "six-hour" tradition, they could mutually decide to go for the six-hour tradition.

Homage paid Rabin, Israel

By SAMSON KRUPNICK

The prophet Isaiah described a scene to occur in future days when "the mount of the House of the Lord shall be established over the heads of



the mountains and all the nations shall rise to it."

We witnessed a "preview" of such an eventuality as a king, presidents, prime ministers and top diplomats from some 85 countries worldwide on short notice, flew in on 90 flights in one day to pay homage to our slain Prime Minister Yitzhak Rabin, of blessed memory, and to express condolences to Leah Rabin, to her family and to all Israel.

For King Hussein and for President Hosni Mubarak, this was their first visit to Israel. Regrettably, the occasion was a tragic act that shocked people throughout the world. Flags were at half staff in many countries, including China and India, with a combined 2 billion population. The United States was represented by the largest delegation, headed by President Bill Clinton and Hillary. Four jumbo jets brought former Presidents Jimmy Carter and George Bush, Secretary of State Warren Christopher and former Secretaries of State Cyrus Vance and George Schultz, Senate Majority Leader Robert Dole and House Speaker Newt Gingrich, as well as other prominent senators and congressmen, media representatives and numerous security agents.

Delegations from Britain were headed by Prince Charles and Prime Minister John Major. Other dignitaries included President Jacques Chirac of France, Chancellor Helmut Kohl of Germany, Turkish Prime Minister Tankut Ciller, Queen Beatrix of the Netherlands, Russian Prime Minister Viktor Chernomyrdin, Spanish Prime Minister Felipe Gonzales, and Boutros

Boutros-Galli, secretary general of the U.N.

Gratifying was the attendance of Arab dignitaries including the ministers from Oman, Qatar, Mauritania and Morocco. All expressed sympathy with the Rabin family and with Israel, hailing the fallen prime minister as a war hero and as a tireless battler for peace in the Middle East. Particularly touching were the endearing remarks of President William Jefferson Clinton referring to Rabin as "a martyr for peace, but a victim of hate," "a dear personal friend," and a parting "shalom chaver." Equally warm were the remarks of Jordan's King

rightly regarding the amazing outpouring of the outstanding leaders of the world who hurried to Israel: "They came first and foremost to honor Yitzhak, but I am certain that he would want to know, and that he does know, that it is also to honor the State of Israel... a State of Israel that is today greatly admired around the world; a state which today aspires more for peace than for war."

What brought tears to all of the 5,000 in attendance at the Har Herzl Military Cemetery and to the many millions watching the ceremony worldwide were the sorrowful words of granddaughter

"We became brethren and friends," [King Hussein] declared with emotion. He concluded: "We believe that our one God wishes us to live in peace." President Mubarak of Egypt credited Rabin for creating a "co-existence of peaceful living between the Palestinians and Israelis." Acting Prime Minister Shimon Peres in a tearful message, pledged: "You did not leave us a will but you left us a legacy which we will follow firmly and faithfully. The nation weeps but these are also tears of unity and resolve."

Hussein.

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President Ezer Weizman reviewed the brilliant career of Rabin as soldier, general, diplomat and statesman and his success in the breakthrough with Jordan and the Palestinians. He observed

Noa Ben-Artzi concluding with: "To the angels of heaven who are accompanying you now, I ask that they watch over you, that they guard you well, because you deserve such a guard. We will love you, grandpa, always."

The departed lay in state at the Knesset plaza for the public to pay its last respects. Some one million people, young and old, filed past the flag-draped coffin, as an honor guard stood at attention. Two chaplains recited Psalms throughout the 24-hour period prior to the burial. As the dignitaries arrived, some stopped to visit President Weizman and then joined the others in a respectful bow to the departed. Then the cortege proceeded to Har Herzl Military Cemetery, as many thousands stood in re-

Our fickle taxes

Some timely comments on taxes in general in Israel.

There are perhaps two major characteristics which distinguish taxation in Israel from taxation in other western countries. One is the very large number of different taxes which are imposed, and the other is the fact that the system undergoes so many changes every year that the taxpayer can never be quite certain what to expect from one year to another.

One set of taxes may go up — another set may be decreased. The overall tax burden has risen in recent years, but at the same time corporate income tax was cut this year to 37 percent. Employers' tax was abolished, and VAT, the Value Added Tax was reduced from 18 percent to 17 percent. Despite local complaints, the overall tax burden is not excessive by international standards.

Typical of the uncertainties of what to expect from a fickle government financial policy is that this past year it was formally announced that a capital gains tax would be imposed on stock market transactions. The effect on the stock market may be imagined — and the regulation was repealed even before it had been put into effect.

The boom in Israel's economy, along with a sharp rise in the standard of living has led to a marked increase in tax receipts. Income tax is imposed on only half of all earners, but the tax threshold is high, 28 percent of the average wage in industry — compared to 10 percent in Japan, 8 percent in the U.S., and 7 percent in Sweden.

As might be expected, a rise in the tax burden is accompanied by an increase in tax evasion and greater activity in the gray market. Estimates place the latter at approximately 15 percent of reported economic activity, or over 33 billion shekels a year. Experts agree that lowering of taxes would result in marked reduction of both these unhealthy manifestations. Indeed, a tax reform program has been adopted, but the government shows no signs of implementing it.

The economic picture in the coming year will be marked by elections, and there is no doubt in anyone's mind that the incumbent government will be spending huge amounts of money which will be of direct or indirect benefit to large segments of the voting population. Taxes to pay the bills? That will come after elections.

I am indebted to the Bank Hapoalim Economic Report for much, though not all, of the comments above.—C.A.

spectful silence all along the path of the cortege. At the cemetery plaza, the eulogies were delivered. Chief Chaplain General Gad Navon recited chapters of Psalms. Yuval Rabin recited the Kadish for his father. Army cantor General Braun chanted

the memorial prayer as eight generals carried the coffin to the grave. The chaplaincy conducted the lowering of the coffin and the burial. An army unit fired three volleys in honor of Prime Minister Yitzhak Rabin of blessed

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POST & OPINION

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SOCIAL CALENDAR

By Jean Herschaft

December opens with a bang as the Women of Reform Judaism meet at convention in Atlanta. Janet Reno, U.S. Attorney General and newly-installed Minister Perez of Israel will be featured speakers. "Judaism: Our Sacred Journey from Awareness to Achievement" is the theme.

Ms. Reno will headline a Plenary: Advocacy and Action: "Thou Shalt Not Lift Thy Hand Against The Child; A Jewish Response to Violence" (it will touch on domestic violence as well). Prime Minister Peres will bring his new government's plan for stability and a tone-down of the fury that has torn the Jewish State.

Rabbi Alexander Schindler, UAHC president, will be honored. Judith O. Rosenkranz, WRJ president, announced that 800 delegates from sisterhoods across the U.S. and Canada are expected to attend at the Hyatt Regency simultaneously with the 63rd General Assembly of the UAHC. This dynamite generating confab comes on its 150th anniversary. It was born in 1844 when women worshippers at Reform Congregation Shearith Israel in Charleston met to create the sisterhood movement. Today more than 600 Reform temples in the U.S. and Canada have sisterhoods with memberships totaling 100,000 in WRJ-The Federation of Temple Sisterhoods, central body of the group. Of these, 57 are more than a century old.

Today its much, much wider reach, is best reflected in the sessions that will capture/reflect the concerns of the membership, including spiritual, seniors' interests, integrating interfaith families into Jewish life, and the future of affirmative action in this 40th assembly.

Specialists in various fields will explore a variety of issues, including combatting breast cancer, how to deal with the troubling rate of suicide among young people and the importance of home rituals and ceremonies.

Other workshops will tackle: "Embracing the Stranger: The Intermarried Among Us" "Expressions of Jewish Women's Sexuality" and "The Spiritual Life of Women: Past, Present and Future." Foreign policy will be examined in "What Direction will U.S. Policy Take?" and surely coming in for strong comment will be President Clinton's plan to send 20,000 American troops for peace keeping in Bosnia.

A major panel of women clergy and biblical scholars will discuss the preparation of the new Torah Commentary that WRJ is sponsoring, which will be carried out by a board of scholars, clergy and theologians. Ellen Y. Rosenberg, executive director, said: "It will give a rightful place in Jewish history to women."

Speaking of the long history of WRJ, Ms. Rosenberg cautioned that today sisterhoods must be increasingly sensitive to the diversity of a changing congregational population.

"A growing number of sisterhood women do not have a Jewish background," she points out. "Through family education and study of Jewish history and traditions, we are able to create for them a sense of belonging, plus practical instruction on how to create a Jewish home and celebrate our religious customs. We must also recognize and address the needs of single women and older adults, who comprise an increasing proportion of the population."

"To those who argue that the notion of sisterhood may be an anachronism because today's women are too busy with home, family and jobs to give time to do traditional activities in the congregation, I reply 'Sisterhoods are more crucial today than ever before, because our world has become so complex and impersonal. Sisterhood satisfies the need for a vibrant, necessary rewarding and stimulating experience.'"

Dining Guide is Israel project

PARIS — A dining guide for Israel will be published next year by Gault-Milau, publishers of one of France's

most respected dining guides. Heading the project is Avital Inbar of Tel Aviv.

JEW BY CHOICE

When to turn them away

By MARY HOFMANN

I used to get far more incensed than I do now at the Jewish tradition of refusing the approaching convert three times before accepting him or



her into a conversion program. Approaching a rabbi for the first time was a scary thing. I felt vulnerable, insecure, and the thought of being rejected was enough to paralyze me.

Happily, the rabbi I approached, Stanley Meisels, took a sort of middle ground. He gave me information, enrolled me in the class, and made me sure I knew what I was up against. He made it clear this would not be easy or quick or painless. He let me know I'd have to work terribly hard, study deeply and turn all my preconceptions inside out. He set before me a mountain, gave me the tools to climb it, but made it clear he would do no pushing, no pulling and no cheering from the sidelines. He'd be there if I needed more information, more tools, more advice, but it was MY journey and it would be a tough one.

I felt challenged, but not solicited. I felt I had to earn this thing, not that anybody particularly wanted me to come to them. In an effort to involve more people, I know our congregation has fallen all over itself to be inclusive. We encourage people to come, participate, and be part of us. Since we don't have a full-time rabbi, we don't have the power to convert, which may be just as well. Sometimes I think we are too accepting.

A woman recently enrolled in our basic Judaism class, for example. Full of enthusiasm and goodwill, we were thrilled to have her involved. At least, we were thrilled for a while.

Sometime during the second class, the animation and enthusiasm we had attributed to ebullience began looking more than a little manic. Her

questions became less like questions and more like statements validating a preconceived notion gleaned from a glancing contact with kabbala. Angels, it turns out, spoke to her and told her she should become a kabbalist. She decided she ought to become Jewish first.

Now the challenge is to keep her from taking over every discussion group without appearing terribly rude, and praying that people don't stay away in droves because of her. A couple of our discussion

not what she's looking for.

We've tried, gently — and will probably have to become more forceful soon. Very soon. While we still have some members left.

Rabbi Meisels would have had the rabbinical authority to refute her convoluted reasoning and make her see she can't mold Judaism into what she thinks it ought to be.

I'll bet there are lots of people who come to Judaism for reasons not entirely reasonable. As a relatively stable person who converted for, I

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group regulars didn't show up this week, and I fear she may be the reason.

I keep thinking that Rabbi Meisels would never have let it get this far. Somehow, he would have found a way to make her see that Judaism is

believe, all the right reasons, it took me a long time to admit that we aren't all sane, idealistic intellectuals. Perhaps a wall — a permeable wall, certainly — is a good thing to keep around Judaism.

Orlando studies hatelers reply

ORLANDO — What may be a new approach when a community is invaded by anti-Semites took place here when a retrospective was held here, sponsored by the Jewish Community Relations Committee and the Jewish Service Club of Greater Orlando.

Police Chief Edward Doyle of the City of Maitland, a sub-

urb, was one of the speakers, plus David Bornstein of the Community Relations Committee and Marvin Friedman, executive director of the Jewish Community Center. Subjects discussed were "The Winners and the Losers," "Why the Decisions Were Made and by Whom" and "What Can We Expect in the Future?"

WHAT I HAVE TO SAY

Give reason a chance

By ARLENE PECK

I hate being angry. It's not good for the digestion and it gives you wrinkles. But, I just can't help it. It frustrates me when I see how the non-Jew-



ish press is portraying any political party or view in contrast to the "Peace Prime Minister" as the War Party.

How ludicrous! I would venture to say that virtually everyone in Israel wants peace. They, we, all of us are tired of wars. Yet, just because the Likud and the religious right are standing on their position of peace, but, through negotiations and not giving up strategic land, they are now referred to as fanatics. Or, worse yet, the war party. I prefer to look upon the differing viewpoints as pragmatic and insightful. Yet, it is a real threat that after the tragic and violent death of Yitzhak Rabin that an unjustified backlash could intensify the giveaway programs of the Labor party. I wonder how long this backlash feeling will last. Will it be until the next time the Arabs bomb a school, or, a city bus? The terrorist attacks will not stop. Will the people in Israel lose their memories because of these new feelings?

It worries me greatly that not only is the very dangerous process now irreversible but, the basis of the independent Palestinian state is well on its way. Not too much time is left before the Arab independent state is ready to open its doors and admit millions of Arabs through Arafat's "Right of Return." Where do they plan on putting them? In Gaza's 8 miles by 24? Good heavens, we have shopping centers bigger than that! How soon before they find Gaza too constricting and want to branch out into nearby Tel Aviv? With 21 Muslim-Arab countries to choose from, why is it that the 1.5 million Muslim Arab residents of Judea, Samaria and Gaza can't settle on one of

them? How many states must the Arab Palestinians have?

I can't understand why people have apparently forgotten that in 1922, the British betrayed their mandate and stripped the Jewish nation of 77 percent of its territory. Today, the vast majority of the population of this artificial kingdom is Arab Palestinian.

The real concerns of the people should be allowed to be addressed. Their shock and disorientation that a Jew could do this to another Jew, for the first time in Israel's history will take some time to confront and the resulting feelings and emotions need time to heal. The rabbinical calls for the death of Rabin



Arlene with Yitzhak Rabin

were deplorable. Yet, the answer isn't in taking yet more steps to accede to disastrous and short sighted decisions.

Now is the time to have a dialogue among the people. Town meetings are necessary along with needed counseling. Most importantly the government needs a clear mandate from the people. A verification that most of them want to continue the policies of Shimon Peres at this time. We are too explicit when we cry we want peace at any price and are tired of war. I believe that the Arabs take advantage of this and sit back and make Israel pay...and pay dearly for it. I don't remember, ever hearing from the Arab camp cries of lamentation about how they want peace. Much like a dog smelling fear, they understand strength and power. That, they respect. It is dangerous and foolish to re-

ject the thought that the aim of the Arabs is to take over the country of Israel and chase all the Jews out of it. The Arabs have stated time and time again, as Yitzhak Rabin wrote in his 1979 book, *The Rabin Memoirs*, that they view their "secular, democratic Palestine, to be built on the ruins of the State of Israel once all the Jews who arrived after 1917 (or, with slight modification after 1948) have been expelled. Given that scenario, there is little wonder that the overwhelming majority of Israelis are so opposed to this 'option.' And though attitudes have changed before and may well change again in the next few years, I doubt that my

countrymen are likely to melt toward the prospect of their own destruction." I couldn't agree more.

Israel takes great pride in the idea that it is the only democracy in the Middle East. But, to continue with steps that will put the entire country in jeopardy without a referendum from the people is more than dangerous for the future of Israel. It is a demagoguery. When the population is not consulted or allowed to voice their opposition of their government's actions, it is a dictatorship. As fellow P-O columnist, Judy Carr so eloquently wrote in a recent column, "No one asks ordinary Israelis about matters of life and death. Israelis are no longer important. The life and death of Israelis is no longer important." How tragic that a very large segment of the Israeli population

ADVICE BY EDLIN

Make our tradition theirs

By RITA EDLIN

Q: Hanukkah is almost here again! Every year I work hard to make it a wonderful celebration. There are gifts every night, we light the menorah, we make



latkes, sing songs, and have parties. It's a lot of work and I wouldn't mind if only my children enjoyed it. No matter how hard I try, they never seem satisfied. They want to celebrate that other holiday. They talk about their friends who decorate trees, string lights on their houses, and put stockings on their mantels. When I see their looks of awe over the decorations and their longing to sit on Santa's lap, I feel bad. Especially when they ask why Santa doesn't come to our house. They wonder if he would if we had a tree. No matter how hard I try, our holiday always falls short. What can I do to make it better than the other one? Must we always compete with Xmas?

Mrs. IHS, New Orleans

A: Well, you COULD have a tree. Or you COULD celebrate "that other holiday." But I presume you want to rear Jewish children, with an appreciation of their own heritage. So it becomes a struggle, especially if you keep trying to compete. If parents see Hanukkah as a time to compete with "that other holiday," their children will too. What might help is a change in attitude.

Xmas will never go away. It is a day celebrated by the entire nation. There are lights, carols, trees and a spirit of celebration in the air. No child, or adult, can close his eyes to all that. It's an appealing time. And most children want to participate. Some adults do,

too. Jewish parents may remember their own childhood struggles to avoid feeling left out. Many of them retain those childhood feelings and pass them on to their own children. Those children are bound to feel resentful, even angry, that the whole world is celebrating what they may feel is a painful myth. And no excess of gifts, latkes, or stories about the Maccabees can make up for that. There's only one thing that can — learning to live as a Jew and loving it.

Being a Jew has never been easy. Being a Jew in America, in this time of menorahs on public squares is easier than it has ever been. But it's still not easy.

If parents could, somehow, teach their small children to see "that other holiday" as irrelevant in their lives as Jews, they would be better equipped to deal with it. Next year, give up the competition with Xmas. Instead, tell your children that it may be a meaningful time for Christians, but not for Jews. If that doesn't help, a strong Jewish education might.

It will give them enough information to understand that "other holiday" in historic perspective, and help them shape their own attitudes.

Can we ever get over the painful history of past injustices to Jews? Should we? Will our little ones always want to sit on Santa's lap or decorate a tree? Will we always anguish over ways to make it easier for them? I wish I had better answers. But unless Christian history is rewritten or Jewish sages give us better advice, our children and their parents will have to find their own way to cope with Xmas. Good luck, and Happy Hanukkah!

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

feels that way. Moreso when you consider that out of the 40 to 45 percent of the vote leaning in the direction of the Labor party, 20 percent are the Arabs who not only endorse the Labor party but, have hung their hopes on their independent state coming from

them.

The Golan Heights was captured after an Arab war of aggression against the Jews. The Jews in that tiny country paid dearly for that land which if continued to be held in Arab hands posed a tre-

Continued on next page

Large Times ad calls for an understanding

NEW YORK — While their intent is obvious, large advertisements continue to be published in the New York Times and presumably in other papers seeking to soften the problem within the Jewish community of acceptance of the deed that took the life of Prime Minister Rabin.

This one in Monday's New York Times, about two-thirds of a page large was signed mostly by rabbis, including Chief British Rabbi Jonathan Sachs, and was headed, "Erring on the Side of Love."

"While we undergo self-examination and introspection," one of the ad's paragraphs read, "no group in the Jewish community is guiltless of excessive rhetoric and uncivil discourse. All of us are summoned to Teshuva (repentance). Unwarranted hostility, unfair accusations, and rash finger-pointing by any segment of the Jewish community make our task doubly difficult; we must resist any type of group libel without diminishing our commitment to collective introspection."

The intent of the ad may be seen from its final paragraph:

"We must teach that divisions notwithstanding, the common Covenant which we share with all Jews is in and of itself of momentous import. We must teach that commitment to our positions demands that we strive, first and foremost, to persuade others, of their truth. We must teach that the denial of the Divine Image of any human being is an offense against the Creator. We must ourselves act in accordance with these principles, and must stand ready to hold others accountable if they fail to do so. We can in this manner restore dignity to Torah and to Jewry, and achieve kiddush Hashem, the sanctification of God's Name. For the ways of Torah are the ways of pleasantness and peace, not violence and murder."

Among the rabbis who signed the advertisement were a few laymen, including Jack Bendheim, Julius Berman, Ludwig Bravmann, Dr. Mandell I. Ganchrow, Morris L. Green, Erica Jesselson, Michael Jesselson, Nathan Lewin, Kurt Rothschild, Irving I. Stone and Morry Weiss.

The other rabbis whose names appear are Rafael Grossman, Kenneth Hain, Marvin Hier, Robert S. Hirt, Norman Lamm, Bernard Lander, Aharon Lichtenstein, Zevulun Lieberman, Israel Miller, Gedalia Schwartz and Yitzchak Twersky.

Pulpit changes

Rabbi Matthew S. Cutler has been installed as spiritual leader of Congregation Gates of Heaven, Schenectady, N.Y...welcomed to the pulpit of Congregation Eitz Or, Seattle, is Rabbi David Wolfe-Blank...Temple Judea, Vista, Ca. has named Rabbi Melvin L. Libman as its spiritual leader...Rabbi Nathaniel Ezray is the new rabbi of Temple Beth Jacob, Redwood City, Ca...Welcomed to the pulpit of Congregation Beth Am, Los Altos Hills, Ca., is Rabbi Laura Novak-Winer...Rabbi Richard Winer is the new spiritual leader of Congregation Beth Emek, Livermore, Ca...elected to serve Congregation Beth El, Berkeley, Ca. is Rabbi Ference Raj.

Religion yields to state in bill

JERUSALEM — A bill that will separate religion and state has been proposed by Knesset House Committee chairman Haggai Merom.

The bill states that "when-ever there is a conflict between the values of the State of Israel as a democratic country and religious values, the basic law will be interpreted according to the values of the State of Israel as a democratic country in the spirit and the principles declared with the foundation of the State of Israel."

Krupnick

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memory.

The sorrow and tears were expressed throughout the land. Many thousands went to the grave. Others lit memorial candles in the square of Kikar Malchei Israel in Tel Aviv, at the home of the Rabins and at Zion Square in Jerusalem. It was a remarkable phenomenon that school children of all ages expressed their sorrow in lighting memorial candles in tribute to their hero in war and peace. May his memory be a source of blessing to all.

Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228 Israel.

Selma Shavitz of New York has been elected president of the Jewish Braille Institute of America, succeeding Dr. Jane Evans who held the post for the last 16 years.

Peck

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mendous security threat to the Jewish State. The Labor government does not have a Knesset majority; and the tie vote was made possible only by the support of the Arab Members of Knesset. Deplorable that the swing vote is from the Arabs.

The future is looking bright financially. Israel has the most stable financial system in the region and the most skilled workers. Nobody wants to upset the apple cart by doing anything to jeopardize the roll that they are riding on. However, they have reached this stable situation by staying on an even keel. The Arabs bring chaos. I remember when I was living there how after every violent terrorist action, Rabin would close the borders, at least until the television cameras went away. It was amazing how the rate of crime, and

violence simply disappeared. At least until Rabin and the Labor Party opened the borders to let them back into Israel to work. The unskilled workers that they brought in festered into doing mischief. Personally I could never understand what they were needed for when there were so many Russians who were unemployed.

But, the situation and future for Israel look bright. What do the Arabs bring to the table? Peace for peace is how it should be. I remember the peace of Iraq-Iran, Iraq-Kuwait, Syria-Lebanon, Egypt-Libya, Jordan PLO and the list goes on. Some want to put their absolute trust into believing them. I don't.

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Carr

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is the end of an era. Oh yes, the peace process will go forward. It will creak along somehow. But where is the peace within Israel? The peace between brothers. One peace is going ahead and another form of peace has come to an end.

I do not believe that Rabin was a perfect hero. But then who is perfect? Am I perfect? Are you? Certainly Rabin did more for Israel than old Judy Carr or the American reader of this article. So what right have I to criticize him?

It is a favorite sport to debunk your leaders and point out how badly they are doing. But could you do better? Could you do Clinton's job better than him? I don't think

you could. So why jeer?

Plenty jeered at Rabin. He had a lot of critics. Insults were levelled at him.

Now he is not here to listen — not to the praise heaped upon him or to the insults.

The words we spoke are ashes in our mouths — dust and vomit.

This is what we said. It was not only the assassin who murdered him.

It strikes me — the next time we are tempted to hurl abuse at a business colleague or relation or partner, we should just shut up. That person may not be there to receive the apology.

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Gertel

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cerned about family and continuity. It has no interest in exploring family and tradition in any way beyond being a backdrop for the laughs that come from easy ironies and from the one unending gratuitous laugh in all of this, expressed by Stacey to her sister regarding the British lover she would like to acquire: "If he thought I was in a fake marriage, he might think I was weird." To which her sister responds: "But it's O.K. to have him think that you're cheating on your husband. That's immoral, but it's not

weird." What is yet another writer, Tony Sheehan, telling us?

Is Ned and Stacey mocking Baby-Boomer morality, or is it one more hurrah for "free love" packaged in cute sitcom style? Is it indicative of an X-generational comedy that will never rise to being more than mockery of the Boomer "codes" while clinging to them for the "freedom"? Will the producers need to provide us with the ages and agendas of all the writers so that we can decide whether this show has one message, or many, or none?

MYSTERY PERSON

Do you know who's who?

All Mystery Persons are limited to North American Jews.

The Mystery Person was awarded the Nahum Goldmann Medal of the World Jewish Congress.

The Mystery Person won the Maurice Eisenrath Award of the Central Conference of American Rabbis.

Winners of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. Once included in the contest, that same individual will not be repeated as a Mystery Person.